AND

ATMA BODHA

The Theosophical Society's Publication.

PRABODHA CHANDRODAYA,

OR

RISE OF THE MOON OF INTELLECT

A SPIRETUAL DRAMA.

AND

ATMA BODHA.

OR

THE KNOWLEDGE OF SPIRIT.

TRANSLATED FROM THE SANSKRIT AND PRAKRIT,

BY

J. TAYLOR, M. D.,

MEMBER OF THE ASIATIC SOCIETY, AND OF THE LITERARY SOCIETY, BOMBAY.

PUBLISHED BY

TOOKARAM TATYA.

BOMBAY:

1886

BOMBAY:
PRINTED AT THE "JOINT-STOCK" PRINTING PSESS.

INTRODUCTION.

The word Prabodha is derived from *pra.*—meaning forth, or before, and *bodha*—knowledge, hence, it signifies the knowledge which dispels ignorance. In Professor H. H. Wilson's Dictionary, we find the following equivalents:—wakefulness, active or vigilant state of being; intellect, understanding, knowledge, wisdom. In the Marathi Dictionary, published under the direction of the Board of Education, in Bombay, the learned shastris and pandits say that *Prabodha* means *the knowledge which removes the darkness of ignorance caused by the illusion of Maya, and shows the relationship of self, or soul, with the Universe of matter and spirit.* Mr. J. Taylor, the author of this work uses the word " Intellect " for Prabodha; but it does not convey the full and comprehensive meaning as explained in the Marathi Dictionary.

The word Chandrodaya.—from *Chandra*, the Moon, and *daya*, the dawn, means—' The dawn. or rising, of the Moon'. The word ' Moon' is also used to expresss, the God presiding over the mind, and sometimes the mind itself. There is such a close relation between the Moon and man's mind that the changes in her position affect the mind, either physically or morally, and produce either good or bad results.

Prabodha Chandrodaya.—The Title of this book, may, therefore, be properly said to imply either " The dawn of the light, or knowledge dispelling the darkness resulting from the ignorance of mind, caused by the illusion of Maya"; or "The spiritual awakening of the mind."

This volume being simply a reprint of the translation, we retain the original Title of the book though in our humble opinion, it does not convey fully the sense.

The work was written by Krishana Misra of Maithila, one of greatest scholars and philosophers of his time, to expose, ridicule, and contradict the ideas of Budhists, Jains, Charwakas, Kapalikas. and other sects which had taken hold of the public mind in his days, and to awaken in the people a spirit of inquiry into the principles of Vedantic Philosophy. He felt the necessity for it, since there was then a great tendency to atheism and other cognate doctrines : To check the strong current of materialism by a popular agency he wrote the work in the form of a drama illustrative of the nature and action of the mind, with its good and bad passions in play.

It produced the desired effect, and became so popular that its fame spread far and wide. It attracted the attention of the king of Magadha who, with his Pandits and courtiers, travelled to Maithila desh to witness the representation of the drama; as, in our days, the kings and princes of Europe gathered at Baireuth to see the production of wagner's mystical, allegorical opera of " Parsifal."

It cannot be said with certainty how far the author succeeded in representing Anti-Vedism and bringing about the desired revolution in the philosophical views of the people. It can, however, be safely affirmed from what historical records we have that the strength of the Anti-Vedic sects began to decline from that time.

The exact date of the work is not known. It can be said that it must have been written either before or during the reign of Kirtivarma, the Rajah of Magadh who flourished in the year 648 of the Christion Era and who as already mentioned, is said to have attended its representation. It is about this time that Budhism in its corrupted state began to decline in India. It appears that the work could not have been written long before this period. If there be any difference of opinion as to its exact date, it can only be as regards years, not centuries.

The allegorical representation of the mind and the passions could not be said to be original with the author. In the Vedas, Mahabharat and Puranas all the passions are personified. The author of the Drama has, however, arranged them so well that in the first part of his design, he makes a good impression (on the mind of the reader) of their power to do good or evil as a person may choose to submit himself to their influences.

He then propounds the problems of the Vedantic Philosophy in a most simple manner so that they might be understood and grasped by even persons of little education.

It is well known that the Vedanta Philosophy takes the Manifested and Unmanifested to be one whole. This one whole is divided into पिंड, Microcosm and ब्रह्मांड, Macrocosm, in order to facilitate the process of reasoning on the subject of the phenomenal universe. Microcosm though but an infinitesimal portion of the Macrocosm, represents its potentiality within the smallest compass. Microcosm, therefore, is nothing but a prototype of macrocosm. Hence the study of microcosm in all its aspects enables one to comprehend what the macrocosm may be. It would be impossible for one to study the whole of Cosmos. One can study the Microcosm *i. e.* self and ascertain what it is and what laws govern it.

This being the case, many philosohers of all ages and countries have applied themselves to the stndy of self, and after gaining the desired thorough knowledge of self, have declared that it must be the aim and object of all men who aspire to spiritual knowledge to study the problem of existence, as this is the only way for man to acquire the highest knowledge and consequently the highest good or happiness.

There are but two ways of solving the problem of life and arriving at the truth; 1. Inductive and 2. Deducative. The Hindus and some of the Greek phiosophers such as Pythagoras, Plato and others, have adopted the latter system since it is the surest way as it deduces from the existing facts their true cause. In the study of 'self,' taking man as he is existing, he is found to be made of (1.) *the body*, including the brain, heart, lungs and other viscera; (2) *the vital principle* that keeps his body alive by means of food, water, and air; (3) *desire*, a motive power which keeps up existence and makes it supportable; (4 & 5) the mind, with its higher and lower nature or passions; (6) *Budhi*, the power of judgment or will; and (7) *the soul*, which cognizes all the objective and subjective existences. The last of these divisions is allied to the spirit, or the universal spirit, the primal or first cause of all the manifested and unmanifested nature. Besides these, there are other ways by which man is analysed by different Eastern philosophers. The comparative statement given below will give an idea of some of these divisions.—

1 Body.	1 The Gross body. स्थुल शरिर. (Sthul Sharira.)	1 Physical body.— शरिर. (Sharira.) 2 Vital principle. प्राण. (Prana.)	1 अन्नमय कोश. (Anamaya Kosha.) The Sheath born of and supported by food.	1. This includes the internal and external organs.	1 जाग्रत अवस्था (Jagrrt Awasthá.) Waking State.
	Astral body- सुक्ष्म शरिर. (Sukshma Sharira.)	लिंग शरिर किं. सूक्ष्म शरिर 3 Lingsharir or Sukshema Sharira called Ethereal countor part of the body or Astral body.	2 प्राणमय कोश. (Pranamaya Kosha.) The Sheath of Vital Airs.	2. This includes all the nervous system, and astral body.	
2 Mind.	3 Body of desires and mind. कारण शरिर. (Káran Sharira.)	4 Body of desires. कामरुप शरिर. (Kàmarupa Sharira.) 5 Mind, with all its passions.	3 मनोमय कोश. (Manomaya Kosha.) The Sheath of mind.	3. This includes different organs of senses and mind with its faculties and desires.	2 स्वप्नावस्था (Swapna Awastha.) State of Dream.
3 Soul.	4 Spiritual body. महाकारण शरिर. (Máhákárana Sharira.)	6 Judgement or Discerning facnlty. बुद्धि. (Budhi.) मनस.	3 विज्ञानमय कोश. (Vidnyanamaya Kosha.) The Sheath of Objective knowledge.	4. This includes reasoning faculty and the will.	3 सुषुप्त्यावस्था Sushupti Awastha) State of sleep.
		7 Soul आत्मा. (Atma.)	4 आनंदमय कोश. (Anandamaya Kosha.) The Sheath of Bliss.	5. This includes the human cognizer, the साक्ष Sakshi.	4 तुर्यावस्था (Turya Awastha.) State of Knowledge or pure consciousness

Besides these there are still finer divisions made,and each of these has been gone into separately and great thought bestowed on all of them ; and their nature, mutual relationship and connection with the whole being of man have been deeply studied, determined and identified with the supreme spirit.

This theoretical knowledge arrived at after deep research, was put to the test of experience to ascertain whether the results were correct. They had, therefore, to adopt means to realise all the conclusions they had arrived at objectively for their own satisfaction. To realize all the objective existences successively they had to adopt all the means and methods that could be suggested by the human mind. They all arrived at the same conclusion that Parbraham is without a second, and all that we see and observe are his manifestions under different conditions, he is the source of all that is seen in the shape of energy or force, matter or motion, soul or spirit.

This knowledge can only be arrived at by subjugating the mind and its passions and by giving up all the selfishness of this world. The methods adopted by different philosophers as stated above have all one aim—that of subjecting the mind or extinguishing it ; for as long as it is allowed to play its part, the experience of the subjective, or self is impossible since, it is the mind that has objectified itself into uuiversal matter and things. Unless, therefore, the mind is extinguished, or one completely retires within himself, subjective experiences could not be realized. For this reason, the author of this spiritual Drama has chosen the mind and its appendages—the passions—as actors, in order to give the readers a clear idea of the power the mind exerts in keeping from us the true knowledge of the self or the universal soul, aud in tempting those who are attached to its illusions to undergo all sorts of pain, rebirth, etc.

In the Christian Bible. the mind is personified as the Devil. Its origin is said to be angelic. It has been known as the Devil on account of its revolt against God, its master. It was this that crept stealthily in the form of a snake into the mind of the first created, Adam and Eve, and diverted their attention from their godlike condition to worldliness, and caused their "fall," for which all the Christian world has to suffer eternal damnation unless they acknowledge the Christ, or Budhi बुद्धि, their Saviour, and follow him in order to inherit the redemption he has offered to his followers. This redemption is the purification from the original sin, brought by Adam on all the human race by forgetting his own identity with Divinity, the original self

and falling into the snares of the mind, otherwise called maya or illusion—which made him think that he was separate from Divinity.

This was the First Sin in which according to the Bible, the whole human race has participated. To save mankind from this sin, and to save them from the eternal damnation of Rebirths, Christ says:—" I and my father are one. The knowledge of this was and is the true expiation and salvation preached by Christ, the Budhi of the author of this work. We are afraid that this explanation of the Biblical allegory of the fall of the angel, subsequently called the Devil, both by the Jews and Christians. and also of the first man, the origin of sin, and the means pointed out for its redemption, or absolution, in the New Testament, will never be accepted by the present followers of Moses and Christ. This would affect their cherished doctrines of the duality of God aud the universe, and of God and man; the one as the Creator and the other as the created. And yet it appears from the explanation already given. that the writers of the Bible believed the absolute Unity of the Human soul and.spirit, of the Universe and the Supreme Spirit.

In order to arrive at the true knowledge of the mind and its nature one must read the Sanskrit work called the Yoga Vashishta. When once the mind is properly understood with all its passions or vritis, the student of the Brahama Vidya would not find much difficulty in realizing the knowledge of self पिंड or microcosm and the surpreme soul ब्रह्मांड or Macrocosm.

With these few introductory remarks we recommend the readers of this spiritual Drama to study it very carefully, and calmly ponder the subject treated therein, over and over again until he solve for himself the problem of man's existence. This work itself may be fairly said to be an Introduction to the Vedantic Philosophy; there is, so far as we know, no easier and better arranged work in the whole of philosophic literature for those who have had no previous training in the Hindu schools of Philosophy. To the intelligent, it should prove a key to the hidden chambers of nature; to the bigot, it will be but a clatter of words and a painting of fancy.

TO SIR JAMES MACKINTOSH, KNT.

&c. &c. &c.

SIR,

IN January 1809, you mentioned to me, at Poona, in a conversation respecting the ancient Literature and Science of the Hindus, that they had two systems of philosophy, which seemed to be subjects of important and curious enquiry; the Vedánta, which was supposed to have some similarity to the speculations of the ingenious and celebrated Bishop Berkeley; and the Nyáya, which, in one of the Letters Edifiantes, is said to resemble the Logical System of Aristotle. You conceived that it was specially a matter of interest to investigate the Hindu Logical System, that means might be furnished for a comparison between it and that of the Grecian Philosopher, in order to ascertain whether they were both original, or whether the one had in any degree been borrowed from the other.

During my residence at Poona with the subsidiary force, I had an opportunity of procuring a number of the most celebrated books, which explain the principles of these two philosophical sects, and it was my wish to investigate, in the first place, the Logical System; but in an attempt to translate a small work, I found that I was still too young a Sanskrit student to give such a faithful version as would render it useful and valuable. On this account I determined to postpone the execution of this design, and in the mean-time to examine a little the Vedanta System, which is more easily comprehended than the other, and not much inferior in point of curiosity and interest.

For some months I was occupied in the perusal of books which treat the subject in a dry didactic manner, and which, by announcing the doctrines dogmatically, instead of unfolding them in a connected series of reasoning and illustration, preserve, in many places, a degree of obscurity which it is almost impossible to remove. The experience of these difficulties

naturally induced me to enquire if there was any book which explained the system by a more easy method; and having heard from several Pandits that the Natak (Play), called the Prabodha Chandrodaya, or the Rise of the Moon of Intellect, was held in high estimation amongst them, and was written to establish the Vedanta doctrines, I determined to read it, in hopes that the popular view it took of the subject would lead to a general understanding of its doctrines, and of the principal technical terms.

On finishing the translation, it appeared to me that the Play had some merit as a poetical composition ; and also that it exhibited such a view of the singular opinions of the Vedanta sect, as would perhaps be more pleasing and intelligible, at present, to an English reader, than one more profound and philosophical. These considerations induced me to submit it to your perusal and examination. I regret that I can give no historical account of the Play. The work itself mentions that the author was named Krishnamishra,* but it unfortunately does not notice the era in which he lived. Mishra is an appellative, which is taken from the country where he was born. I have not ascertained its exact situation, but from the inscriptions found at Monghir which mention persons under the name of Mishra, and the information I have received, that it joins Maithila or Tirhut, and contains a town called Janakpur, I imagine that it is the country now named Makwani, which is a small tract lying between Tirhut and the chain of mountains which divide Hindustan from Nepal. This account of its position is corroborated by the meaning of the word, which is an union or mixture and probably arose from the mixture of languages and the people in that border country. As Tirhut has always contained a number of learned men, Krishnamishra may be supposed to have had ample opportunity of obtaining accurate information on the subject he writes. In this country, too, the Jainas and Bauddhas were formerly numerous, which must have had some tendency to prevent any gross misrepresentation of their tenets, as it would have been easy to expose the ignorance or disingenuousness of the author. These circumstances may add some weight to the authority of Krishnamishra's production.

[* Colebrooke calls him Krishna Pandita,—"Essays, Vol. II. p. 103]

Perhaps some conjecture may be formed concerning the age of the Play, from the mention which is made of the king Shri Kirti Varma, who is said to have attended its representation, along with his court. My Pandita, indeed, says, that he is a personification of the fame or glory of Gopala; but I am more inclined to think that he was a real personage, and that the poet, out of compliment or flattery, represents Gopala or Krishna as fighting his battles, and establishing him on the throne. If then Shri Kirti Varma was a real being, he probably reigned over Magadha or Behar, the sovereigns of which also extended their empire to the provinces which lie northward of the Ganges; for Varma, or Warrior, was a family name assumed by the Magadha kings, and Shri was prefixed as a tittle, intimating success or prosperity. If the conjecture be correct, it would lead us to ascribe a considerable antiquity to the Play. I do not know the precise time when the Magadha Kingdom of Behar was overturned, but it is said that its empire over the other provinces ceased in the year 648. We also know, that in 1225 the Mahomedans had conquered Bengal and Behar, and placed governors over them; consequently, if the Play was acted in the presence of one of the Magadha Kings, it probably was a considerable number of years prior to this period. † I may also add, that the copy from which the translation is made, was collected with one written 186 years ago [A. D. 1625]; and as this old copy contained the commentary, which is never composed till the orginal has become obscure, it affords decisive evidence that the Play itself is not of modern date. The age of the Play, however, is a mattter of comparatively little consequence, as far as it concerns the explanation of the Vedanta doctrines, for these are illustrated by different authors, from one age to another, with scarcely any other variation than that of brevity or copiousness.

The small treatise which accompanies the Play was written by Shankaracharya, the celebrated restorer of the Vedanta opinions. He was born at Shringagiri, in the Karnatak; but the Brahmans in that part of the country do not agree as to the exact period of

[† Prof. H. H. Wilson closses the Prabodha Chandrodaya with "compositions of a period at least preceding the tenth century".—"Asiat. Researches," Vol. XVI. p. 17.]

Dramatis Personæ.

Maya, ...	*The consort of the Male or First Being.*
Sense, ...	*The son of Maya.*
Action, ... Contemplation,	*The two wives of Sense, but he is attached to the former.*
Reason, ... Passion, ...	*Two kings and brothers, sons of sense; the former was born of Contemplation, the latter of Action.*
Revelation,...............	*The consort of Reason.*
Intellect,............... Science, ...	*The children of Reason and Revelation.*
Retirement,...............	*The son of Sense.*
Religion, ...	*The daughter of Virtuous Action.*
Tranquillity, ...	*The daughter of Religion.*
Compassion, ...	*The companion of Tranquillity.*
Friendship,...............	*The companion of Religion.*
Devotion,..................	*The friend and deliverer of religion.*
Spiritual Contemplation, Patience, and .... Contenment, ...	*Three officers of Reason.*
Understanding, ...	*A friend of Reason.*
Quiet, Mortification, Virtuous Action, ... Meditation, ... Penance, Ordinance, Divine ... Vision, &c...........	*The descendants of Sense and auxiliaries of Reason.*

[*All these Beings though related both to reason and Passion are attached to the former.*]

Self-Sufficiency,......	*An arrogant presumptuous fellow who imagines that he exists distinct from universal Being.*
Avarice, ...	*Son of Self-Sufficiency, and an officer of Passion.*
Insatiableness,.........	*Wife of Avarice.*

Hypocrisy, ...	*The son of Avarice and Insatiableness, and an agent of Passion.*
Falsehood, ...	*The son of Hypocrisy.*
Batu, ...	*A pupil of Hypocrisy.*
Love, ...	*A friend of Passion.*
Enjoyment, ...	*Wife of love.*
Materialist......... **Digamber**,......... **Mendicant**,......... **Kapalika**,.........	*Four heretical Sectaries, the friends and auxiliaries of Passion.*
Anger, ...	*An officer of Passion.*
Injury, ...	*Wife of Anger.*
Delusion and Allurement,	*Female friends of Passions.*
Irreligion, ...	*The Minister of Passion, Pride, Envy, Haughtiness, the friends of Passion.*

[*All these Beings are attached to Passion.*]

Man, ...	*The pure Intellect or Being by whom all these Beings are upheld.*

Prologue.

As the sun's meridian rays reflected from a sandy plain, present the appearance of water,[1] so the ideas of ether, air, fire, earth, which form the universe, proceed from ignorance : but wise men know that these elements are an illusion, as the necklace is imagined to be a serpent.[2]—I shall therefore celebrate that resplendent Being, who is ineffably happy, pure, and who comprehends his own essence. May that glorious Being grant you his protection : he whose forehead displays the radiance of the moon ; who by painful exercise raises his soul above this mortal frame [3] ; who is tranquil : from whom happiness is inseparable ; the Yogi ! he who becomes visible by the lustre of the eye placed on his simple brow, and who pervades the world.

The MANAGER *enters.*

Manager. Enough : we shall not delay longer. The glorious Gopal [4] whose lotus foot is ornamented with the crests of tributary Kings ; who, in the form of Nrisinha opens a door through the breasts of his enemies ; who, assuming the shape of a boar,

---

1 Mragjal—Deer-water. As deer, from not knowing the nature of sun's rays and of this reflection, suppose that it is water ; so those who do not understand the nature of Spirit, conceive that the material universe has a real permanent existence.

2 This is a very frequent allusion, and arises from the figure of the necklace rendering it liable to be mistaken for a serpent, especially, when it is seen unawares, or by an obscure light.

3 It is supposed that there are three great canals in the body, filled with air, which take their rise from the cocoygis, and run to the head ; one on the right side called ida, one on the left, called pingala, and one in the middle, called sushumna. By compressing one nostril, and continuing to inspire, the breath is stopped in the middle vein or canal, and the soul (which is air) being prevented from descending to the lower part of the body, remains at the crown of the head. Some other ceremonies are also required, such as a particular posture ; directing the eye steadily to one object, over the point of the nose, &c.—This is the practice alluded to in the text.

4 Vishnu.

raises up the earth, when it has sunk in the waters of destruction, poured down upon its sovereigns [1]; whose fame fills every region, as the locks of women are decked with flowers; and whose energy is like a flame kindled by the guardian elephants flapping their enormous ears;—has commanded me in these words; "While the most excellent King Shri Kirti Varma was employed in conquering the world, my spiritual devotion was interrupted, and my days were spent amidst the pollution of various sensual enjoyments [2]; but now my purposes are fulfilled:—The enemies of the King having been destroyed, the administration of government is entrusted to his celebrated minister. The earth, encompassed by the ocean, is subjected to his authority, and he receives the homage of its Kings. I have procured repose, and wish to be entertained with something regarding Spirit, blended with what is lively and agreeable. Formerly, the respectable Krishna Mishra composed a Play, called the Prabodha Chandrodaya, which was delivered to you: Produce it now, before the King Shri Kirti, who, with his court, waits anxiously to see it performed?"

[The Manager walks towards a room, and calls an Actress.]

It is time to begin, *(Lifts up the curtain, and looks in.)*— Madam, come forward.

An Actress enters.

Actress. I attend, in obedience to your commands.—What is the business to be done?

Manager. You know very well.—Here is Gopal, the bright flame of whose powers blazed in the forest of his numerous and powerful enemies, and spread throughout the three worlds; Gopal, whose glory fills the universe, who, aided by his sword as his friend, conquered the lords of men and has invested with the sovereignty of the earth Kirti Varma, the chief of Princes. The field of battle on which the spouses of demons [3] dance, still proclaims his renown, in sounds proceeding from the heads of the

---

1 When the earth is desolated in consequence of the crimes of its rulers

2 It should be recollected that these words do not intimate any vicious indulgence, but merely signify that he was engaged in acts connected with objects of sense.

3 Pishacha—evil spirits, devils, ghosts.

slain, struck like cymbals in the nimble and beautiful hands of young female Rakshases, [1] and by the wind blowing through the openings in the skulls of lofty elephants killed in fight.—But now he has entered the road of peace, and has commanded me to act the Rise of the Moon of Intellect, which, in a pleasant, sportive manner, displays the nature of Spirit. Tell the Actors to finish their decorations.

An Actress enters smiling.

Actress. The king in battle has gained a brilliant victory over the army of Passion, which resembled the ocean; as Krishna obtained the goddess Lakshmi by churning the sea of milk, by the might of his arm he subdued the confederate Kings; his dreadful bow, bent to its utmost stretch, showered down arrows upon the horses which raged like waves of the sea; the proud elephants, wounded by thousands of sharp weapons, fell in every direction, and appeared as the mountains of the deep; and the foot soldiers crushed beneath his arm sent forth hollow groans, like the ocean when churned by the great mountain Achala. How has this person, respected by the Munis, and who performs such warlike deeds obtained tranquillity?

Manager. Gopal, who partakes of the divine purity, is quiescent in his nature, and when from any cause a change is excited, it afterwards spontaneously ceases. His anger was roused to re-establish the Sovereigns of the race of the Moon, who had been dethroned by the Lord of Chedi the Rudra [2] and fire of destruction to the Kings of the earth. Thus the great ocean, which, when enraged by the wind at the end of time overwhelms the loftiest mountains, at present remains calm and does not pass its boundaries. The beings who sprung from a portion of the divine Spirit, and who are clothed with power, after becoming incarnate on earth, to promote the happiness of mortals, again return to a state of rest. Thus also the illustrious Muni Jamadagni

1 All kind of evil beings; persons who eat flesh and drink wine, cannibals.

2 A name of the destroying God Siva, to whom the Lord of Chedi is compared.

quenched the flame of his wrath by devotion; for having extirpated the race of tyrants, he magnanimously resigned the empire of the world. Thrice seven times did he exterminate the tyrants; and he bathed himself in a river of blood, whose stream was filled with the skin, flesh, bones, and brains of innumerable Kings. His merciless battle-axe spared neither woman, child, nor old age; it cleft the broad shoulders of the enemy, and its stroke was followed by a dreadful sound. Thus Gopal, having finished his designs, is calm and tranquil: like Reason [1] he has conquered Passion [2], and has caused Intellect to spring up in Shri Kirti Varma.

[*Behind the scenes.*]

Thou meanest of actors, whilst I live how can my lord Passion be defeated by Reason?

Manager. *(Looking mirthfully.)* Here comes that fellow Love, with a shining countenance; he who inflames the world, and fascinates the soul: whose eyes are red with desire; and whose body is pressed by the full swelling breasts of Rati, who encloses him in her arms, trembling with delight.—He is offended at my words, and it behoves me to remove his displeasure.

[*They go out*

1 Vivek—reflection, consideration.

2 Moha, that which fascinates the mind and embarasses the faculties.

Act 1.

LOVE[1] *and* ENJOYMENT[2] *enter.*

Love. (*Wrathfully.*) Thou meanest of actors, whilst I live, how can my lord Passion be defeated by Reason ?—Reason who derives his origin from the Shâstras, exists in the minds of learned men only until an arrow be shot from the eyebrow of a beautiful woman. A delightful elegant house : young girls with bewitching eyes : creeping plants, on which the bee makes a buzzing noise ; the new blown malika : zephyrs wafting perfume ; and moon-light nights, are my effective weapons which conquer all ;--what then is the might of Reason or the birth of Intellect.[3] ?

Enjoyment. Reason, the enemy of the great King Passion is a very sage person.

Love. My beloved, yours is the timid nature of a woman ; why should you be afraid of Reason ? Though my bow and arrows be formed of flowers, yet were the whole world, both gods and demons, to rebel against me, their fortitude would not endure a single hour. The lord of gods (Indra) committed adultery with Ahalya ;[4] the lord of beings (Bramha) was enamoured with his own daughter ; and the moon was captivated by the wife of his Gûru. Who is there that has not, through my influence, trodden in a forbidden path ? Do not the wounds inflicted by my arrows madden the world ?

Enjoyment. It may be so ; but he who is aided by many of our powerful enemies ought to be feared.

Love. You look at Penance, and others the ministers of the most mighty King Reason, but we shall accomplish their ruin merely by mingling ourselves with them.—Who will mildness be before Anger ; who is a Bramha Chari[1] opposed to me ; who

---

1 Kama. 2 Rati, the wife of Kama.
3 Prabodha. 4 Gautama's wife, and the daughter of Bramha Deva.

are Integrity, Piety, and Disinterestedness, in opposition to Avarice? Thus Penance[1], Ordinance,[2] Postures,[3] Inspiration[4], Expiration,[5] Meditations,[6] Divine Vision,[7] Ecstacy,[8] who proceed from composure and fixedness of mind, will speedily disappear. Women can work their ruin, and Women are my ready agents. Looks, language, romps, tender tales, and embraces, and even the remembrance of women, are sufficient to disturb the mind. Besides, these beings will unite with Irreligion, the minister of our King, who is accompanied by his intimate friends Pride,[9] Envy,[10] and Hypocrisy.[11]

Enjoyment. I have heard that you and Quiet,[12] Mortification,[13] Reason, &c. were born at one place.

Love. Why do you talk about our being born at one place? We were born even of the same parents. By the union of Maya[14] with the Supreme Spirit, Mind, their first born son, was generated, who, after creating the three worlds, produced our two ancestors Passion and Reason. He had two wives named Action[15] and Contemplation.[16] Action was the mother of Passion, the founder of one family; and Contemplation brought forth Reason the founder of another family.

Enjoyment. If this be the case, what is the reason that you two, who were begotten by the same father, have such enmity against each other.

Love. Though we were begotten by one parent, yet it is known throughout the world that an open feud exists between us; as a

---

1 One who has suppressed the sexual passion.
2 Yama.
3 Niyama, the performance of stated duties.
4 Asana, a particular mode of sitting.
5 Pranayam, Inspiration being continued, confining the breath.
6 Pratyahar, Expiration long protracted; expelling the breath.
7 Dhyana. 8 Dharana.
9 Samadhi, bringing the soul to the crown of the head. Ecstacy, trance.
10 Mada. 11 Matsariyam. 12 Dambha. 13 Shama. 14 Dama.
15 Delusion, evil principle matter, See Apendix.
16 Pravratti, doing, acting, with a degree of intenseness.
17 Nivratti, laying aside action.

dreadful war which involved the people in ruin, was waged by Kurus and the Pandus for the dominion of the earth.[1] Our Father framed the universe, and by his partial favor, it has been drawn under my influence ; while he (Reason) wanders almost in solitude. On this account he now wishes to root out both our father and myself.

Enjoyment. May his sins be forgiven!—But what is the nature of his crime ? Is he actuated purely by envy ; or does he proceed on self-defence, or is he instigated by counsel ?

Love. There is a secret cause for his conduct.

Enjoyment. Why do you not reveal it to me ?

Love. Your female nature makes you timorous : I shall not relate to you the frightful acts of those ill-disposed beings.

Enjoyment. *(In fear.)* What kind of actions ?

Love. Well then, my beloved, be not alarmed ; for theirs are the hopes only of persons in despair. It is reported that a Rakshasi will be born in our family, named Science,[2] terrible even as Kal Ratri.[3]

Enjoyment. *(Fearfully.)* Horrible ! How, is a Rakshasi to be begotten in our family ? My heart is filled with terror.

Love. My beloved fear not, fear not, fear not ; it is merely a rumour.

Enjoyment. What is this Rakshasi to do ?

Love. Saraswati,[4] who dwells with the lord of all beings, has declared that Maya, the consort of the Impassible[5] Male, became pregnant without his embrace, and brought forth a son called Mind, after whom all beings followed in succession ; and

---

1 Related in the Mahabharat, of which the Bhagvat Gita is an episode.

2 Vidya, Science, learning.

3 A name of Bhavani, the goddess of destruction.

4 The consort of Bramha, and goddess of learning and eloquence.

5 Not affected by, or dependent upon any being.

from this son will descend a daughter called Science, who will devour father, brothers, mother, and the whole race.[1]

Enjoyment. *(Trembling with fear.)* Defend me! *(Sinks into his arms.)*

Love. *(Aside; feeling the delightful impression.)* How ravishing is the embrace of a woman whose sprightly eyes dart glances more rapid than the twinkling of the stars: while the bracelets on her arms, which encircle the body like creeping plants, utter gentle pleasing sound; it throws the soul into a delirium of pleasure, and the whole frame quivers at the touch of her prominent and palpitating breasts, *(Aloud, and embracing her ardently.)* Be not afraid, be not afraid; during our existence how can Science be produced?

Enjoyment. Do you, who are her enemy, believe that this Rakshasi will be born?

Love. Certainly, I believe it: she will be begotten, together with her brother Intellect, by Reason and the goddess Revelation[2]; and Quiet, Mortification and others, will be, taken into their service.

Enjoyment. Why do these people[3] rejoice at the birth of Science, who is their own destroyer?

Love. Do wicked men, who endeavour to annihilate the world, make any reckoning of crimes?—Observe these tainted natures; these crooked dispositions become the cause of destruction to those who gave them birth, and then perish themselves. Thus whilst smoke rises to the clouds, the fire is extinguished, and afterwards the smoke itself disappears.

---

1 Science or learning reveals the nature of God, and enables Mind to perceive that it is not distinct from the Divinity; that all things are comprehended in him; and that the appearance of individual existences is an illusion.—Thus by destroying the notion of separate being, Science is said to devour father, mother, relations, and whatever else exists.

2 Upanishad, one of the Divisions of the Yajurved receives this name: It signifies, revealing what had been hid.—I should have preferred another term in the translation, had I known one which would have expressed the meaning with distinctness and accuracy.

3 Quiet, Mortification, &c.

[*Behind the Scenes.*]

Sinful and depraved soul, dost thou presume to call us evil doers? Thou complainest of our enmity; but knowest thou not that the learned in the Purans command us to shun even a teacher who is self-sufficient, who does not distinguish right from wrong, and who walks in the road of pride. Under the influence of self-sufficiency our father (Mind) Passion, and others, have bound in chains the supreme Lord, and forcibly carried him away.[1]

Love. *(Addressing Enjoyment.)* Here is Reason in company with Understanding,[2] the goddess who was born in our family.— This ignoble, despised person, whose wealth consists in respect, and whose body is meagre, shines in the light borrowed from understanding, who is herself obscured by Affection and others who follow the impulse of their own desires, as the light of the moon is hid by the thick vapour. It is not fit that we remain longer in this place.

[REASON, *the king, and* UNDERSTANDING *enter.*]

Reason. *(Musing.)* Did you hear the proud swelling words of that low, impious person, pronouncing us evil doer?

Understanding. Do people attend to their own faults?

Reason. Pride and others who are full of Self-sufficiency, and whose souls are depraved, have entangled in a thousand nets, the Supreme Intelligence, the Happy, who is exempt from sorrow, the lord of the universe, and have retained him a long period in a state of weakness and imperfection. These, however, are the holy people, but we who wish to break off his chains are sinners. The world is subdued by these impious beings.

Understanding. I have heard that the Supreme Being, who pervades the three regions of the universe, is essentially happy, and for ever radiant and glorious; how then was he bound by these polluted beings, and thrown into the sea of passion?

---

1 The meaning of this is given in the Appendix.

2 Mati.

Reason. As man when deceived by female arts forgets his natural strength, so He, whose energy is mighty and unceasing, who is tranquil, full of majesty, just, unchangeable, and of perfect understanding. in consequence of being united to Màyà forgets his own nature.

Understanding. Impossible! When one dark line conceals the sun with its thousand rays, then may Maya overcome God who is an ocean of light and splendor.

Reason. Maya is incomprehensible[1] ; she is like a courtezan; she gives the appearance of reality to illusions, and thus she deludes the great spirit. Behold the glorious God who is unchangeable *in his own nature*, is subjected to unspeakable changes by this weak female Maya; as crystal[2]. transmits the colour of the body applied to it; but from this connection Maya does not participate in one ray of light. She, however, most eagerly wishes to deprive Him of his glorious power.

Understanding. What are the means by which this impure being deceives God, who is full of goodness?

Reason. Maya acts without regarding either reason or object[2] ; to deceive is the nature of women who are like demons. --Behold, when a woman by deceitful glances penetrates the tender heart of man, what power does she not possess! She fascinates him, she sports with him, teases him, frowns on him, fills him with eager desires, and mocks him. There is also another case.

Understandiug, What is it?

Reason. That evil—working woman reflected thus:—"My youth is gone, and I am advanced in years; this man (Spirit) also is old, and is naturally frigid; I shall therefore put my son in the place of the Supreme Lord."—Mind,[3] who knows the

---

1 Something of which it cannot be affirmed that it is either true or false, real or illusory. A fuller account of the doctrine connected with his subject is given in the appendix.

2 Lit. Topaz.

3 Maya itself is an unintelligent principle, and moves just at it is directed.

3 This word I have elsewhere rendered Sense.

designs of his mother, who is intimately united with her, and partakes of her nature, formed bodies having nine apertures,[4] and though one he divided himself into many, and inhabited these bodies.[5] Maya then impressed him with her own active principles, as crystal is coloured by the objects with which it is in contact.[1]

Understanding. The Offspring always resembles its parents.

Reason. Influenced by Self-sufficiency his grand-son and the eldest son of Mind, the Supreme Being said, "I am." Thus the Lord having fallen into the sleep of Maya, forgot his own nature, pursued the operations of mind, and beheld many kinds of dreams; such as, I am born, this is my father, my mother, my family, wife, tribe; these are my children, friends, enemies. goods, strength, science, relations, and brothers.[2]

Understanding. After this exceedingly long sleep, during which the divine intellect has disappeared, how will this intellect again arise[3] ?

(The King abashed hangs down his head, and remains silent,)

Understanding. Why are you so much abashed; and why do you hang down your head, and remain silent!

---

4 Eyes, ears, nostrils, mouth, anus, and urethra.

5 Commentary.—As the reflected object is contained in a mirror.

1 The meaning of this sentence is, that the world originates in the desire or volition of the Supreme Being; but that its increase and the succession of creatures proceed from Mind or Sense.

2 This is conformable to the opinion that the universe is One Eternal Infinite Being, and that birth, death, relation, &c. and all the phenomena with which we are acquianted are mere visions, beheld, not by individual minds, but by the Supreme Being, under the influence of incomprehensible Maya.

3 During this sleep, the Deity preceives a variety of phenomena, and is under the influence of passion, a state incompatible with pure intellect, which, like crystal, is clear, without any diversity of appearance: hence, while the world exists, God is in a state different from that of Simple Being or Intellect, and the question is, How will he again return to this condition?

Reason. Women are prone to jealousy; I have committed an error, and therefore am embarrassed.[1]

Understanding. I asked you this question, not through jealousy, but because strange women dissipate the thoughts of excellent husbands who are devoted to the duties of religion.

Reason. Intellect will arise when the goddess Revelation, who is offended and jealous on account of our long separation, is united to me; and this union will be accomplished when tranquillity and others become obedient to my orders, and when thou, forsaking objects of sense, shalt remain quiescent for a space and be separated from the states of wakefulness, dreaming and sleep.

Understanding. Though the captives and adherents of Self-sufficiency may be delivered from this mortal state, yet Self-sufficiency being dependent on original Maya, is permanent, and must always exist.—Thus it appears to me.

Reason. If this were true, it would be long ere my wishes are fulfilled. But those who declare that He who is One, the Creator of the world, the Lord, the Enternal, is divided into many; and who by confining him in bodies, attribute to him a principle of corruption; of them will I make an oblation which will cease only with their lives; and I will again establish the unity of Brahma.

---

1 Understanding might be jealous of the union of Maya with God, and it was the duty of Reason to dissolve is; as he had neglected to do this he was ashamed, and unable to give an answer.

END OF THE FIRST ACT.

Act II.

HYPOCRISY *enters.*

Hypocrisy. The great King Passion has thus commanded me.—"Reason and his Ministers have sent Tranquillity, Mortification, &c. to the various places of holy resort to raise up Intellect. The destruction of our race is at hand. You must exert yourself to prevent it. Go to the city of Varanasi, the holy place in which beatitude is obtained, and interrupt the religious performances of those who are seeking deliverance from earthly affections."—I have solemnly vowed to proceed to Varanasi, which must be subjected, and to execute the commands of my Lord; and that I and my associates, who are made happy with wine perfumed by female lips, and who delight in the pleasures of love,—should deceive the world.—We shall spend the moonlight nights in the houses of courtezans; and in the day we shall assume the characters of those who know all things, who have performed a great sacrifice, in whose dwelling the Agni Hotra[1] has long been observed, and who comprehend the Supreme Being.—(*Looking.*)—Who is that traveller who has crossed the Bhagirathi, and approches towards us? Will his pride consume like fire; will he devour the three worlds; will he scoff at the people, and deride them with his learning[2]? But I conjecture that he has come from the south country. I shall therefore hear intelligence of Self-sufficiency.

Enter SELF-SUFFICIENCY[3].

Self-Sufficiency. The world is filled with folly. Brutish men, who do not hearken to the doctrines of the teacher[4]; they do not

---

1 An offering made by fire which is presented twice daily.

2 Alluding to the proud haughty appearance of Self-Sufficiency.

3 This is a compound word, signifying. I do act, &c. In philosophical language, it denotes consciousness or individuality. As the notion of individuality, according to Hindu metaphysics, proceeds from arrogance, &c. this word, in popular language, means pride or presumption.

4 The teacher or director of Self-Sufficiency.

know the Tautanita Shastra[1]; they do not understand the principles of Shaligir[2]; why then mention the opinions of Vachaspati.[3] They have never studied the maxims of Mahodadhi[4]; they have not seen the Mahavratti[5]; they have not attended to the investigation of abstract existences.—Why then do they indolently sit here? (*Looking around.*)—These persons do not comprehend the meaning of what they read; they are satisfied by chaunting the words, and they drown the Vedas.—(*Going towards some.*)—These have assumed this profession of Sannyasi for the sake of begging; they have shaved their heads, and believe themselves Pandits, but they talk of the Vedanta in a confused and unintelligible manner.—(*Laughing.*) If doctrines, which are opposed to the evidence of sense, be taught in the Vedanta books, what error, *in comparison with this,* is advanced by the Bauddha—Talking to such persons is a deadly sin.—(*Going to others.*)—These read the Shiva Pashupata,[6] and labour hard to understand the opinions of Akshapada;[7] they are brutes, infidels, and whoever converses with them falls into hell; the road even in which they are seen should be shunned.—(*Going to others.*) These hypocrites carry off the wealth of the rich; they repair to the banks of the Ganges, and placing a stone amidst, its cold waves, seat themselves proudly, holding in their hands the sacred grass, with the Karandojwala[8] at their side, and they show the suppleness of their fingers in twirling the Rudraksha beads of their rosary.—(*Going*

---

1 This is a Shastra composed by one named Kamapila Bhatta.

2 The doctrines of Prabhakara. Kumarila Bhatta, and Prabhakara, were two disciples of Jaimini, the founder of Mimansa. (See Appendix.) The brutish men are the followers of Vedanta, who do not admit the doctrines of this philosophical sect.

3 Brihaspati, the teacher of the gods who composed the Nyaya Bhashya a system of metaphysics.

4 Also called Shesha a Rishi [and a name of Indra.]

5 A book of the Shaivashastra. [also a name of Shiva.]

6 Another book, containing the opinions of the Shaivites.

7 One of the names of Kanad, the author of a physical system,

8 A wicker basket, or box, in which the family God is kept.

to others.)—These support themselves by taking the disguise of Tridandi, and have departed both from the Dvaita and Advaita paths[4].—(*Goes to others, and looks at them.*)—Whose hut is this which stands not far from the River of the Gods? In the front a thousand little white flags, suspended on slender bamboos, dance in the wind, and the ground is covered with deer skins; near it are seen the *drishad* and *upala*,[5] the *chamas*,[6] the *chashal*,[7] the *ulukhal*,[8] and the *musala*,[9] and from it issue continually the fumes of clarified butter used in sacrifice, which darken the air. This must be the dwelling of some one. Well, it is a holy place, and fit for staying in a few days.—(*Enters the hut and looks round.*)—This fellow seems to be Hypocrisy himself, who marks with fuller's earth his forehead, arms, belly, breast, neck, lips, back, inside of lips, thighs, temples, and knees, and who decorates his head, his ears, his loins, and his hands, with small tufts of sacred grass.—I shall go towards him.

Self-Sufficiency. Happiness attend you. [HYPOCRISY *contemptuously makes a sign to him to go out while* BATU[1] *enters with a smiling countenance.*]

Batu. Brahman, remove a little way off.—Firt wash your feet, and then you may come in.

Self-Sufficiency. (*In anger.*) Sinful man, I have been at the Turashka[2] country, where the master of the house neither washes the feet of the venerable Brahman and of the stranger who come to his door, nor offers them a seat.

[HYPOCRISY *makes a motion with his hand for him to remain.*]

Batu. (*Having respectfully saluted him.*) My respectable

---

4 The doctines both of one Being, and of a plularity of beings.

5 Two stone vessels.

6 Sacrificial vessel of an oval figure with a handle.

7 Also a sacrificial vessel of a square figure.

8 The mortar in which rice is beat.

9 The pestle for beating it.

1 A disciple or pupil of Hypocrisy.

2 I am told that this country is south-east of Poona; but I have not been able to ascertain whether this be true, or what is its modern name. [Perhaps Turan or Turkistan.]

friend, you have come from a far country, and you have not yet told me the name of your family, or what is your profession.

Self-Sufficiency. You may immediately judge of my family and profession.—Hearken ; in Gaud[3] a country of unrivalled excellence, there is a city named Radhapuri, which contains a celebrated place called Bhuri Shreshthika ;[4] there my worthy father dwells. Who has not heard of his noble and renowned sons ; among whom I am distinguished for understanding, abilities, knowledge, courage, mildness, and the performance of duties.

[HYPOCRISY *looks at* BATU.]

Batu. Venerable stranger, take that small copper pot, and wash your feet.

Self-Sufficiency. (A*side. It is of little consequence; I shall do it.*)—Well, after washing my feet, I shall depart.

Hypocrisy. (*Biting his lips.*) Stand father off; the wind blows particles of your perspiration in my face.

Self-Sufficiency. This is strange kind of Brahmanism.

Batu. It is our Brahmanism.—The kings of the earth, who worship this holy saint, presume not to touch his feet; but the sparkling jewels which adorn their heads irradiate the space before his seat.[5]

Self-Sufficiency. (A*side. This is the land of* Hypocrisy.) I shall, however, sit down upon this seat, for such is my inclination.

Batu. The greatest men, after saluting my tutor, do not touch a seat.

Self-Sufficiency. Shall I, whose holiness is celebrated in the city Rara in the Dakshin, not be permitted to take hold of this seat ?—Hear, you fool ; my mother was not of a noble family, but I married the daughter of an Agni Hotra Brahman ; and

3 The country of Gaud is the modern Bengal.

4 A renowned holy place.

5 He was held in such profound respect, that they who came to visit him prostrated themselves at a little distance from his feet.

therefore am above my father. The son of the maternal uncle of the friend of my brother-in-law was only falsely accused; but on account of her relation to this person, I put away my dearly beloved wife. [1]

Hypocrisy. Brahman, this may be true; but you are not yet acquainted with our character.—Formerly, when I went on an occasion to the abode of the God who sprung from the lotus,[2] all the great Munis rose up from their seats, and Brahma himself entreated me to remain; and purifying his things with cow-dung, he placed me upon them.

Self-Sufficiency. (Aside. *This is the language of an hypocritical Brahman. Considers.—Perhaps it is* Hypocrisy *himself. Angrily.*) Why should you be so proud? Who is Vasava[3]? Who is the God sprung from the lotus? Of what consequence is a Rishi birth[4]? But before the energy of my devotion hundreds of Purandaras[5], hundreds of Brahmas, and hundreds of Munis vanish away.

Hypocrisy. (*Looking at him with delight.*)—This is my venerable grandfather. Respected Sire, I am Hypocrisy, the offspring of Avarice[6]. I salute you.

Self-Sufficiency. My son may you live many years. I saw you at the end of the Dvapara Yuga when you were a child; a long time has passed since we met; I am now bowed down with old age, and I do not readily distinguish persons.—Is your son Falsehood[7] well?

---

1 This strongly expresses the high opinion he entertained of his own purity, and describes admirably the overstrained scrupulosity, of one who pretends to surpass all his fellow creatures in virtue. 2 Brahma.

3 Indra, patronymic from Vasava, one of the celestial beings.

4 That is, what honour does the friendship of these persons confer? for Indra was guilty of adultery; Brahma wished to commit incest with his own daughter; and the mother of Vyasa, one of the greatest Rishis, and the author of the Puranas, was a fisherwoman.

5 A name of Indra—he who clipped the wings of the mountains.

6 Lobha.

7 Anrita.

Hypocrisy. I cannot live without him a single hour.

Self-Sufficiency. What! is he here executing the commands of Passion.—Are your mother and father, Insatiableness [1] and Avarice, well?

Hypocrisy. They also are here, for I cannot remain a moment without them. But, venerable and exalted Sire, to what cause do we owe this favour?

Self-Sufficiency. My child, I hear that Passion is sorely pressed by Reason, and I am come to learn the news.

Hypocrisy. It is well you have arrived.—I hear it reported that the great King Passion is coming from the abode of Indra, and he has commanded me to reside in the royal city Varanasi.

Self-Sufficiency. Why does Passion, who occupies every heart, stay at Varanasi?

Hypocrisy. It is on account of Reason.—Varanasi, the indestrictible city of Brahma, is the birth place of Science and Intellect; hence Reason, who seeks to destroy our race, desires to dwell there for ever. [2]

Self-Sufficiency. (*Fearfully.*) It is then impossible you should succeed; for in this city the conqueror of Tripura, [3] who is compassionate, reveals Intellect to ignorant men at the end of their days, who buoys them up amidst the fear of this moral state.

Hypocrisy. This indeed is true; but it is not so with those who are overcome by Love, Anger, [4] and other Passions.—Holy men declare, that he only whose hands and whose feet are

---

1 Trishna.

2 [Varanasi, the indestructible city of Salvation, is the native land of science and Intellect: hence, one desirous of observing the precepts by which a continuance of family is cut off (and final beatitude obtained,) is solicitous to dwell there continually."—Colebrooke, Essays, vol. II., p. 104, Comp. Wilson Asiat. Researches, vol. XVI. p. 7. note.]

3 Mahadeva, or Shiva, who conquered the Daitya Tripura.

4 Krodha.

employed in the service of God; whose mind is fixed upon Him; who possesses knowledge, devotion, and fame (respect), will enjoy the fruit of this place of pilgrimage.

[*Behind the Scenes.*]

Here, you fellows, the great King Passion is arrived. Sprinkle the pavement of precious stones with water impregnated with sandal wood; open the fountains that their streams may play around; hang up festoons of large brilliant diamonds, and let the flag which bears the bow of Indra wave on the top of the royal residence.

Hypocrisy. The great King approaches; you must shew him respect, by advancing to meet him.

Self-Sufficiency. Let us do so. (*They go out.*) [PASSION *enters in a pompous manner along with his attendants.*]

Passion. (*Smiling.*) Uncivilized ignorant fools, who imagine that spirit is something different from body, and reaps the reward of actions in a future state; we might as well expect to find excellent fruit drop from trees growing in the air. But assuming the existence of what is the mere creature of their own imagination, they deceive the people. They falsely affirm the existence of that which does not exist [1]; and by their frequent disputations endeavour to bring reproach upon the Nastikas[2] who maintain the words of truth. [3] Who has seen the soul existing in a state separate from the body? Does not life[4] result from the ultimate configuration of matter [5]? Consider this attentively. They not only deceive themselves, but likewise deceive the

---

1 Commentary.—The existence of spirit, or a substance different from matter, an opinion which is not supported by the evidence of the senses.

2 Commentary.—Who do not believe the Vedas.—They are Materialists or Atheists. The word Nastika means negative.

3 That spirit is not a distinct substance.

4 This word also signifies sensation and intelligence.

5 Commentary.—As a red colour is produced when beetle-nut, beetle-leaf, and lime are masticated together, so life arises from a combination of the elementary particles of matter.

world. On what grounds do they establish distinctions [1] among beings formed with bodies possessing the same parts and organs, as a mouth, &c.? Why do they affirm that this woman belongs to one person, and this thing to another; these are distinctions which I do not know. Those who enquire whether slaying animals, indulgence at pleasure in the tender passions, or taking what belongs to another, be lawful or unlawful, do not act conformably to the principal end of life. [2] (*Meditating proudly.*) The Shastra whose doctrines are obvious to all, and which is founded on the evidence of the senses; which admits only the elements of earth, water, fire, air, [3] which maintains that sustenance and love are the objects of human existence; which asserts that matter [4] possesses intelligence, [5] which denies the existence of separate spirits, and affirms that death is blessedness, was written by Vachaspati, [6] a-believer in this system; he delivered it to a Materialist, who taught it to his disciples, and these disciples instructed their followers.—Thus it has become widely diffused in the world.

A MATERIALIST [7] *and one of his pupils enter.*

Materialist. My son, you know that Legislation [8] is the only Science, and that it comprises every thing else. The three [9] Vedas are a cheat. Behold if Heaven be obtained through the officiating priest, sacrificial rites, and the destruction of the substances employed, why is not abundance of excellent fruit obtained from the ashes of a tree which has been burnt up by

---

1 Commentary.—Of Brahman, Kshatriya, Vaishya, and Shudra.

2 Commentary.—Sustenance and love; not religion and beatitude.

3 They do not admit the existence of space, which is reckoned an element by the orthodox. 4 Lit. The elements. 5 Life, Sensation.

6 An eminent teacher of the sect. In the Hemakosha it is written Varhasptya. [See Colebrooke, Essays, vol. I. p. 332.]

7 Charvaka.—One who believes in the existence of four elements only, fire, water, earth, and air. The orthodox say that they are Atheists, [See Colebrooke, Essays, vol. I. p. 402.]

8 The law of punishment.—That is, we are influenced in our conduct by the fear of legal punishment for offences and not by the dread of futurity.

9 This shews that sometimes three Vedas only are mentioned after the fourth was written.

the fire of forest.[1] If the victims slain in sacrifice ascend to heaven,[2] why are not parents offered up in sacrifice by their children ?—If funeral oblations nourish the deceased, why is not the flame of an extinguished taper renovated by pouring on oil ?

Pupil. Venerable tutor, if to gratify the appetites[3] be the principal end of life, why do these men renounce sensual pleasures, and submit to pain arising from the severest mortifications[4] .

Materialist. These fools are deceived by the lying Shastras, and are fed with the allurements[5] of hope.—But can begging, fasting, penance, exposure to the burning heat of the sun, which emaciate the body, be compared with the ravishing embraces of women with large eyes, whose prominent breasts are compressed within one's arms,

Pupil. Do these pilgrims indeed torture themselves in order to remove the happiness which is mingled with this miserable existence ?

Materialist. *(Smiling.)* You ignorant boy, such are the fooleries of these unenlightened men. They conceive that you ought to throw away the pleasures of life, because they are mixed with pain ; but what prudent man will throw away unpeeled rice which incloses excellent grain because it is covered with the husk.

Passion. These opinions which are supposed to be verified by futurity, merely gratify the ear, *(looking with joy.)* Materialist, you are my beloved friend.

---

1 This is ridiculing the opinion that benefit is derived from offering oblations to the Deity; for if recompense follow destruction in the case of sacrifices, it is affirmed that it should do so in every other instance.

2 Such is the belief of the Hindus, and they state this circumstance as an excuse for the apparent cruelty of immolating animals.

3 Literally, Eating and drinking.

4 Paraka, Santapana, Shushtkala, three kinds of severe penace or atonement.

5 Lit. Sweetmeats.

Materialist. *(Looks at the great King Passion and advances towards him.)* May thou be victorious,—Materialist salutes thee,

Passion. My friend, you are welcome, sit down here.

Materialist. *(Sitting down.)* Vice[1] prostrates himself at your feet.

Passion. The felicity of Vice, I hope. is unimpaired.

Materialist. By your bounty all are happy.—Having accomplished what he was ordered to perform, he now desires to touch your feet; for blessed is he, who after destroying the enemies of his Lord, beholds his gracious face with exceeding joy, and prostrates himself at his lotus foot.

Passion. What exploits have been performed by Vice?

Materialist. He has caused the most virtuous men to forsake the road commanded in the Vedas, and to follow their own inclinations. This achievement however, belongs neither to Vice nor myself; for it was your Majesty who inspired us with courage. The people who are doomed to inferior duties, and who were created last,[2] have renounced the three Vedas; who then are quiet, Mortification and others? Besides those who read the Vedas do it merely for the sake of subsistence. The teacher Brihaspati[3] has declared that the performance of sacrifice, reading the Vedas, penances, and rubbing the body with ashes,[4] are the means by which ignorant weak men contrive to support themselves. Also in the cities[5] of the Kurus, Science and Intel-

1 Kali, the name of the present or sinful age.

2 The military, husbandry, and servile classes.

3 The Guru or spiritual director of the Gods. It is a common name for a person of that description. Here it means the spiritual teacher of the Materialists.

4 The practice of a class of mendicants.

5. Hastinapur, Bhadrikedara ; three places of pre-eminent sanctity. As Science and Intellect had not appeared in them, it is inferred that they did not exist on earth.

lect have not appeared even in a dream; therefore, O mighty King, be under no apprehensions.

Passion. By rendering these pilgrimages of no efficacy, you have done excellent service.

Materialist. Great King, I have another petition, to present.

Passion. What is it?

Materialist. There is a person named Devotion [1], of great influence, who performs rigid austerities; and though she now occupies but few places, yet we have not the courage to look her followers in the face. You must be on your guard against her.

Passion. [*In fear, Aside. Alas! The mighty energy of this Devotee is well known; she is my natural enemy, to destroy her will be a difficult work.*] But, my excellent friend, how can this person appear while her enemies Anger and Love continue to live?

Materialist. It may be so, but one who expects victory ought not to be remiss, though the enemy be weak. A feeble eremy gives much trouble, and may even inflict a mortal wound, as small thorn in the foot pains the whole body.

Passion. (*Looking behind the curtain.*) Who is there?

A SERVANT *enters.*

Servant. Great Sir, what are you commands?

Passion. Companion of the wicked [2], go and tell Love, Anger, Avarice, Self-sufficiency, Pride, Haughtiness, Envy, &c. that they must be on the watch against Devotion, and slay her.

Servant. I shall obey your orders. (*Goes out.*)

[*A man enters holding a letter in this hand.*]

Man. I come from the country of Utkal [3], where a temple called Purushottama stands on the sea shore, from which I have

---

1 Vishnu Bhakti, a worshipper of Vishnu.
2 Asatsanga. 3 Orissa.

been sent by the brave Pride and Haughtiness to the presence of the great King. (*Looking.*) This is Varanasi, in which the King's family dwells. I shall enter it. (*Enters the city.*) The Hero I perceive is deliberating with Materialist; I shall go towards him. (*Goes to him.*) O King, may you be victorious —Read this letter which I was ordered to deliver to you.

Passion. (*Taking the letter.*) Where do you come from ?

Man. I come from Purushottama.

Passion. (*Aside. This probably brings unpleasant news.*) Materialist, you must depart, be on the alert, and do whatever is required.

Materialist. I only wait the commands of your Majesty. (*Goes out.*)

[PASSION *read this letters.*]

" Pride and haughtiness send their humble prostrations from Purushottama to the great Lord and King of Kings, residing at the splendid city, Varanasi, and represent, that we are in good health. The Goddes Tranquillity, and her mother Religion [1]. have entered into the service of Reason, and day and night they are endeavouring to persuade Revelation to return to him [2]. Virtuous Action [3] who formerly associated with Love, now associates with Retirement [4] and others; and separating himself from Love, he occasionally walks in secret places.—What we have written is sufficient to inform your Majesty.

Passion. (*Having read the letter.*) *Angrily.*—Consummate fools to be afraid of Tranquillity; how can she appear?—If Brahma be unceasingly employed in the creation of Worlds; if the eye of the God [5] who destroyed the sacrifice of Daksha, burn with desire whilst he is infolded in the arms of Gauri [6];

---

1 Shraddha.

2 It will be recollected that they had been separated before.

3 Dharma-virtue, justice ritual observance.

4 Vairagya, forsaking the world: here it signifies the renunciation of every kind of action.

5 Shiva.

6 The wife of Shiva, she is usually called Parvati.

if the breast of him who is the enemy of Daityas [1], and who sleeps on the surface of the ocean[2], be imprinted with the smooth locks of Kamala[3], how can Tranquillity be obtained by inferior orders of being[4]? (*To the man.*) [5] Subtlety, go with your utmost speed and deliver this my message to Love;- "Virtuous Actions in my opinion is a base person; you ought not to trust him a single moment : bind him fast and secure him."

Man. I will obey your Majesty's orders.

[*Goes out.*

Passion. (*Aside; in a musing posture.*) What device is there against Tranquillity? Well, it is sufficient; no other assistance is required, Anger and Avarice will do the business. Hallo! Is there any one there?

A SERVANT *enters.*

Servant. What are the commands of your Majesty?

Passion. Call Anger and Avarice here.

Servant. Your command shall be obeyed.

[*He goes out.*

ANGER *and* AVARICE *enter.*

Anger, I have heard that Tranquillity, Religion, and Devotion are hostile to his Majesty. But while I am in existence their attempts will be vain. I will make the people blind and deaf. I will over-power them with wrath, and suffocate them with rage, so that they shall not regard actions, and even wise men shall neither hearken to what concerns their own happiness, nor recollect what they had read in the holy books.

Avarice. Those who are attached to me will never reach the farther banks of the successive rivers of desire. Shall Tranquillity then give us any uneasiness? Look my friend, I

1 The kind of evil beings 2 Vishnu.

3 Lakshmi, the wife of Vishnu.

4 Beings of the highest order agitated by their passions or urged by the active principles of their nature, do not enjoy rest or tranquillity ; how then can this state be attained by weak mortals? 5 Jalma.

have elephants whose frontal protuberances are moistened with the water of inebriation [1], and horses swifter than the wind which advance against the enemy: but after men have acquired these, they will desire something else, and having obtained this, they will wish for more. How can Tranquillity dwell among persons of such restless minds?

Anger. Companion, do you know my prowess? Instigated by me, the Lord of the firmament killed Vratra the son of Twashtra; the god whose forehead bears the semilunar lustre, cut off the head of Brahma; and Kaushika slew the sons of Vasishtha [2]. In a moment I can root out every description of men whether they be learned, celebrated, attentive to duties, charitable, or clothed in might.

Avarice. Insatiableness, come forward.

INSATIABLENESS *enters.*

Insatiableness. What are yaur commands?

Avarice. I have heard that when thou art pleased with mortals whose minds are bound with the cord of insatiable desire, their bodies become swelled with fat, and after obtaining fields, villages, forests, mountains, cities, towns, continents and the earth itself, they are eager to acquire more, nor would they be satisfied with one hundred thousand worlds; how then can they enjoy Tranquillity?

Insatiableness. I am continually engaged in this business.—If you will now give me your commands, millions of words will not suffice me.

Anger. Injury, come here.

---

1 When elephants want the female, or are inflamed from any cause it is supposed that a certain liquid is secreted from two protuberances, situated on the sides of the head.

2 These relate to some mythological tales. The intention is to prove the influence of Anger over the highest order of Beings.

INJURY [1] *enters.*

Injury. I attend. What orders are you pleased to give?

Anger. My dear, as thou art my spouse, the murder of my father and mother is but a small matter. Who is that demon my mother? Who is my father? My brothers are like worms; my relations are only fit to be slain; and the people of my caste resemble the embraces of a deceitful courtezan. (*Rubbing his hands*[2].) The sparks of the gleaming fire of anger shall not be extinguished in my frame, until I have massacred their whole race, even to the child in the womb. (*Looking.*) Here is our Lord, let us go to him. (*They all go.*) Great King may you be victorious! may you be victorious!

Passion. Tranquillity, the daughter of Religion, is our enemy; she is one who must be punished.

Allurement. As you order. (*They go out.*

Passion. By mentioning the daughter of Religion, an expedient has occurred to my mind. Religion, the mother of Tranquillity, is under the influence of another. We must endeavour to draw her away from Revelation, and to bind her fast. In consequence of the distress arising from the separation, and of her[3] own tender disposition, Tranquillity will become hopeless and dejected, and will perish. The female, Delusion[4], is an excellent person to seize upon Religion; I must employ her in this affair. (*Looking to one side.*) Allurement[5], call Delusion immediately.

[ALLUREMENT *enters along with* DELUSION.]

Delusion. My dear, it is long since I visited the King; how shall I look him in the face, he will certainly not know me?

---

1 Hinsa. To injure, hurt; in common language to murder.

2 This is done when a person is much enraged.

3 Revelation, Religion, and tranquillity, lived together in one place: consequently when Religion was separated from Revelation, Tranquillity was also deprived of her company.

4 Mithya Dristi. 5 Vibhramavati.

Allurement. My dear, when the King sees you he will forget himself, how then should he recollect you!

Delusion. You are inclined to be merry at my good fortune.

Allurement. You will see presently how fortunate you are.

Delusion. My companions are very drowsy, and must rub up their eyes.

Allurement. Why are your companions so sleepy?

Delusion. Why? A woman with one husband only, cannot get sleep; how then should we sleep who have so many husbands!

Allurement. Pray who are these husbands?

Delusion. The great King passion, Love, Anger, Avarice, Self-sufficiency, and many others. I captivate all who are born of that race, young and old, so that they do not separate from me night or day.

Allurement. I have heard that Enjoyment is the beloved wife of love, Murder of Anger, and Insatiableness of Avarice. If their husbands wanton with you, will they not become jealous and hate you?

Delusion. Why do you talk about their jealousy? They cannot do without me a single hour.

Allurement. On this account I said, that no woman in the world is so highly favoured as you, since even women who are neglected, desire to be on gracious terms with you. My dear, you may be excessively sleepy, but when you approach the King, and the rings on your toes make a jingling noise, he will be somewhat afraid.

Delusion. Why should he be afraid, for he has ordered us to put on these ornaments, and it is our practice. How should men be alarmed at the sight of their mistresses?

Passion. (*Looking.*) Ah! here is my dear Delusion. She comes walking along majestically, and the loose bracelets tinkle

on her arms; she lifts up in play the garland of flowers, loosened by the respectful officiousness of attendants, and thus displays the form of fingers imprinted on her breasts, while her large eyes, which are like the blue lotus charm the heart.

Allurement. Let us approach the King.

[DELUSION *advances and salutes the* KING.]

Passion. Thou whose breasts bear the impressions of fingers, sit down on my knee and embrace me; thou stag-eyed maid, imitate the playful mien of the daughter of Himashaila, seated on the knee of Shankara[1].

[DELUSION *smiles and embraces him.*]

Passion. (*Having received her embrace.*) This embrace renews my youth; the emotions of love disturb my faculties; emotions which of old are known to arise from youthful toying, which render the mind impetuous, and which, accompanied with various delightful enjoyments cause inexpressible pleasure, and are eagerly indulged; these emotions are again excited by your embrace.

Delusion. Great King, I am at present young; but time shall not remove from my heart the affection I bear you. Give me your commands. What occasion has brought me to your remembrance?

Passion. We remember only such as are absent from the mind; but your picture is fixed on the wall of my heart.

Delusion. Great King, you are very gracious; favour me with your orders.

Passion. You will execute my orders as you walk openly about. Religion, the daughter of a slave-woman, acts as a procuress to bring together Reason and Revelation. She is adverse to me; she is of no family, and she is a sinner and a companion of sinner[2]; seize her and deliver her over to Heresy.[3].

1 A name of Shiva or Mahadeva.

2 Comment. She seeks to destroy my race and associates with my enemies Quiet, Mortification, &c.

3 Comment.—Pakhanda. One who does not perform the ceremonies and duties of the established faith.

Delusion. This is enough, when Religion is made your slave, she will do whatever you command. She will declare that virtue, beatitude, the commandments of the Vedas, duties which are impediments to pleasure, ordinances of the Shastras and future rewards, are all false ; she will instantly renounce the Vedas ; why then mention Revelation ? She will unveil the error of affirming that blessedness consists in freedom from sensual pleasure, and she will separate Revelation from Reason.

Passion. My dear, you understand my object well.

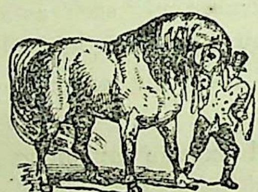
[*Embraces and kisses her.*

Delusion. I am not ashamed, though my Lord has embraced me so publicly.

Passion. Let us retire to our several homes.

[*They all go out.*

END OF THE SECOND ACT.



Act III.

TRANQUILLITY *and* COMPASSION *enter.*

Tranquillity. *(Weeping.)* My mother, where are you? O grant me one beloved view. Alas! she whose delight was to sojourn in forests where, the deer range without fear; to wander where the waters fall from the mountains, to frequent holy places consecrated to God and the retreats of devout ascetics, is delivered into the hands of Heresy; she is like a black cow [1] in the hands of the butcher, how can she escape? To talk of her surviving is vain. Prevented from seeing me, unable to perform ablution, hungry and thirsty, and deprived of my society, will Religion survive one hour, and separated from Religion, Tranquillity will live despised by the people. My dear Compassion, be not concerned about me, but I am resolved to accompany her when she is laid upon the funeral pile.

Compassion. *(Weeping.)* My dear, these words are more painful to my year than the flame of a fierce fire is to the touch; you will kill me with grief. Preserve our life for a little space; I shall spread the melancholy tidings in the abodes of holy men, in the assemblies of the Munis, and on the banks of Bhagirathi; perhaps she is lying concealed somewhere through fear of Passion.

Tranquillity. I have sought for her on the banks of rivers covered with wild grain, and inhabited by holy hermits; I have searched every house where oblations are made and sacrificial utensils kept; I have searched amongst the four classes of men; but I have not received the smallest intelligence of her.

Compassion. My dear, I must tell you that had religion possessed the principle of Truth [2], we should not have found her

1 A cow of this colour is highly valued, and is the object of peculiar veneration.

2 Satva Guna.

in such difficulties; those who are perfectly pure do not experience such distress.

Tranquillity. When Fate is adverse, what may not be experienced? Alas! the operations of Fate are perverse and cruel. Lakshmi, the daughter of Janaka, lived in the house of the ten-headed Ravana; Danava carried down to hell the three Vedas of God himself; and the chief of the Daityas Patala Ketu, seized by a stratagem Madalasa, the daughter of a Gandharva. Let us go to the dwelling of Heresy.

Compassion. Let us do so. *(They walk forward.)*

Compassion. *(Fearfully.)* My dear, here is a Rakshasa.

Tranquillity. Who is this Rakshasa?

Compassion. Behold him! his disgustful form is besmeared with ordure, his hair is in wild disorder, his body is naked and horrible to view, and he holds in his hands feathers of the peacock's tail; he comes this way.

Tranquillity. This is not a Rakshasa, for he has no strength.

Compassion. He however may be one.

Tranquillity. I suspect that he is an evil spirit.

Compassion. Why do you talk of an evil spirit, when the sun pouring forth streams of effulgent rays illumines the world.

Tranquillity. Perhaps he is come from the pit of hell. [*Looks and muses a little.*] Ah! now I know; he is a Digambara Siddhanta[1], sent by the great King Passion, who ought by all means to be kept at a distance, and we should turn our backs to avoid the sight of him.

Compassion. My dear, wait here till I enquire after Religion.

---

1 The Digambara is one of the Jaina classes. The word signifies clothed with the sky, that is, naked.

They both stand and the DIGAMBARA *enters.*

Digambara. Salutation, salutation to the Arhatas! The soul is like a taper[1] confined in a dwelling which has nine openings. This is the doctrine of the most eminent Jains; it is the chief good, and imparts supreme felicity. *(Aloud.)* Listen, my disciples, listen! How can the body be pure which is full of every kind of defilement; but the soul is naturally free from pollution; this is learned by reverencing the Rishis, as saluting them at a distance, respectfully giving them excellent food, harbouring no malice against them, and honouring their wives. *(Looks behind the scene.)* Religion! Religion! come forward.

[TRANQUILLITY *and* COMPASSION *look in that direction.*]

RELIGION[2] *enters having the habit and appearance of* DIGAMBARA *her master.*)

---

1 Commentary.—The dimensions of the soul are small, so that it is confined in an habitation; as a taper lightens only the inside of a vessel or house, because its light is limited, so the soul which illumines only the body is of small dimensions. We apprehend the meaning of these expressions to be this, that the soul is a finite, material, subtle essence, which pervades every part of the body, illuminating it as a lamp. This meaning is confirmed by a passage in the Pancholashi. It is neccessary however to premise that three opinions had just been mentioned respecting the nature of the soul: 1st, that it is imperceptibly small; 2nd that it is of a middle or mean magnitude; 3rd, that it is infinitely diffused like space, but without parts. The passage containing the Digambara opinion is the following:—"The Digambara sect, (by which is denoted the Jainas,) maintain that the vital soul is of a medium magnitude, and is diffused over the whole body from the head to the foot;" and the Vedas declare that the vital soul extends from the eyes to the tips of the nails. Panchadashi Chitra Dipa, shloka 82. The Vedanta sect maintain on the contrary, that though the soul be confined at present in this body, yet it is naturally infinite, unbounded, and eternal; that by severe austerity it can even in this life pass the bounds by which it seems circumscribed, and range through the infinity of worlds and space; that it is the supreme spirit which is under the evil influence of matter and passion, and that when this malign influence is shaken off, and all passions and desires are extinguished; it rises from its degraded condition to the state of the omniscient and omnipresent Being.

2 The Religions which successively appear in this Act, are the different heretical Religions of the parties who call them.

Religion. Thou, who art allied to the King, what are thy commands? (Tranquillity *falls down in a swoon.*)

Digambara. You must not desert the Shravakas[1] one instant.

Religion. As you order. (*Goes out.*)

Compassion. (To Tranquillity.) My dear, be comforted. Let not the mere name alarm you. I have heard that Heresy, whose nature is that of error[2], and who proceeded from Slay-not[3], has a daughter named Religion. This must be the false religion.

Tranquillity. (*Comforted.*) It must be so, for I feel reluctant to approach her who seems my mother: also her behaviour is both virtuous and vicious, and her appearance is both lovely and hateful[4]. Let us however go and look for Religion amongst the Saugatas. (*They walk forwards.*

(A Bauddha[5] *enters in the character of a* MENDICANT, *holding a book in his hand.*)

Mendicant. O ye devout worshippers[6], our illuminated understandings are now loosened from corporal ties[7], because our desires are extinguished, and we know that the visible, transitory, and unintellectual objects[8], which seem to exist externally, are only the ideas contained in our minds. (*Advancing forward he adds proudly.*) How excellent is the religion of the Saugatas[9], which grants both sensual enjoyments and eternal felicity: it permits us to inhabit elegant houses and to possess

---

1 This is the name of the Jaina laity; in Marathi they are called Shevari.

2 Tama Guna, principle of evil or error.

3 Ahinsa.—The Jaina religion forbids animals to be killed even in sacrifice, hence it is said to have proceeded from Slay-not.

4 This alludes to the mixed character of the heretical religion.

5 Bauddhagama.

6 Comm.—Those who reason according to the book of the Nastikas.

7 Unconnected with the various kinds of objects, as blue, yellow, &c.

8 Comm.—Which are contained in the understanding, and which though they be internal, seem to have an external existence.

9 Bauddhas. Those who walk in an excellent road-or good men.

women obedient to our wills ; it removes the restrictions as to time of eating[1] ; it allows us to recline on soft beds, and to pass the shining moon-light nights in amorous play with young damsels who have sprinkled themselves with odoriferous powders, and who respectfully serve us.

Compassion. Who is this that approaches, tall and straight as the palm tree, his person emits a disagreeable odour, he is dressed in dusky garments, and the hair is pulled from his head and body.

Tranquillity. My dear, this is a Bauddha.

Mendicant. Listen, O ye devotees and ye holy mendicants ! While I read the ambrosial words of Saugata the Lord. O ye mendicants I survey with the eye of Intellect both the evil and the good. I cause the transitory appearances of existence ; the soul itself is not permanent[2] ; therefore be not displeased when mendicants desire to have your wives. (*Looking behind the scenes.*)—Religion, come forward.

---

1 The orthodox Hindus are obliged to observe particular times for ablution and the performance of various acts and ceremonies, and also are confined to certain kinds of food, and to eat only with people of their own caste. These restrictions are often extremely irksome and inconvenient, hence Mendicant reckons their removal amongst the advantages of his faith.

2 Commentary.—It does not meet the reward of actions in another state ; i. e. the soul perishes at death. The following passage from Buchanan's account of the Burmas will elucidate this expression.—The Burma writings allege, that in death, whether of man, beasts or of any living being (for they believe all living beings to possess souls,) the soul perishes with the body : and they allege, that after this dissolution out of the same materials another being arises, which according to the good or bad actions of the former life, becomes either a man or an animal, or a nat, or a rupa, &c. And they further allege, that beings are continually revolving in these changes, for the duration of one or more worlds, until they have performed such actions as entitle them to Nibban, the most perfect of all states, consisting in a kind of annihilation, in which beings are free from change, misery, death, sickness, or old age." From this extract it appears that the notions of the Bauddhas, (if the Burma opinions are allowed to be a fair representation of them,) respecting the nature of the soul, are accurately stated in the text ; for though they maintain the doctrine of transmigration, 'yet it is in language which is incompatible with the belief of the future existence of the same soul which now animates the body.

RELIGION[1] *enters.*

Religion. Let the kinsman of the King cammand.

Mendicant. Be favourable to the Upasakas and Mendicants, and abide always with them.

Religion. I obey your orders. (*Goes out.*)

Tranquillity. This is a false Religion.

Compassion. It is so.

Digambara. (*Seeing* Mendicant, *he calls out with a loud voice.*) Mendicant, I wish to ask you something immediately.

Mendicant. (*Angrily*) Thou sinner, thou infernal person, what dost thou say ?

Rationalist. Do not be angry, for I am going to enquire about the Shastras.

Mendicant. O Digambara do you know any thing concerning the Shastras ? Well, I shall see. (*Goes near him.*) What is your question ?

Digambara. I say, who commanded the rites which are thus observed by a momentary perishing being like you.[2]

Medicant. Hearken, he who adopts our opinions and acts according to them, and subdues his passions is emancipated.[3]

Digambara. Fool, supposing that in the revolution of ages some one is in this manner emancipated, yet what recompense can you promise for the actions of one who dies now [4]. I also ask who taught you this system of duties ?

---

1 The religion of Bauddha.

2 Commentary.—When the period of retribution arrives, you shall have ceased to exist, and your actions will be fruitless. This is my opinion.

3 From earthly passions and frailties, and arrives at the state of the eternal.

4 It has been already stated that the Bauddhas affirm that the soul perishes at death ; but that from the same materials a new being arises and so on in succession until it reach a state of supreme bliss called Nibban, or as it is pronounced in India Nirvana, and in Ceylon Nimban. Rationalists, granting the supposition that this opinion may be correct, enquire what reward of various actions can be bestowed on him who dies without obtaining this high state of felicity ; for he infers that if the soul perishes at death no retribution can be experienced by the former individual though a new being may spring from his ashes.

Mendicant. These duties were ordained by the powerful, the omniscient Bauddha.

Digambara. How do you know that Bauddha is omniscient?

Mendicant. It is plainly declared in the holy book.

Digambara. If you believe in the omniscience of Buddha upon his own declaration, then I also am omniscient, for I know that you and your father, grand-father and ancestors to seven generations were my servants.

Mendicant. (*In anger.*) You sinner, devil, and impure fellow, am I your servant?

Digambara. As one enamoured with a beautiful woman forsakes his wife, so I would advise you to renounce the Bauddha doctrine, and having embraced the Arhata religion, practise the rites of the Digambara.

Mendicant. O reprobate, your own religion is subverted, and you wish to subvert the religion of others. What person will forsake the venerable religion of this country, and adopt your despised devilish opinions? Who is there that embraces the doctrine of the Arhata?

Digambara. The celestial signs, days, eclipses of the sun and moon, the place of Jupiter, and the nodes have been declared in the Shastras which contain divine knowledge; and this is the omniscience of Arhata.

Mendicant. (*Laughing.*) The abstruse science of Astronomy has existed from time immemorial, the discovery must have given you immense trouble. But if the soul, be commensurate only with this body,[1] how can it declare what relates to the three worlds, without being actually present in them. Does a lamp when put under a cover shine upon the furniture of the house.[2] Therefore I conceive that the religion of the Saugatas, which confers happiness and pleasure, is preferable to the doctrine of the Arhata, which is condemned both in heaven and on earth.

---

1 Alluding to the opinion of Digambara.

2 And so forth,

Tranquillity. We must move to another place.

Compassion. Do so. (*They go to another part of the stage.*)

Tranquillity. (*Looking.*) Here is Soma Sidhanta[1] before us. Let us go to him.

[SOMA SIDDHANTA *enters as a* KAPALIKA[2].]

Kapalika. (*Walking*) My necklace and ornaments are of human bones; I dwell among the ashes of the dead, and eat my food in human skulls. I look with eyes brightened with the antimony of Yoga, and believe that the parts of this world are reciprocally different, but that the whole is not different from God.*

Digambara. This man practises the rites of the Kapalikas; I shall ask some questions respecting them. (*Goes near him.*)

---

1 A Rationalist of the sect of Shiva. The word sidhanta signifies a demonstrated truth; what is proved by reasoning.

2 The word signifies one who holds or carries a human skull; which is the practice of the class of devotees. I have retained the original word as I do not know how it could well be expressed in English.

* Dr. Mill's translation of this and following speeches (in the Jour. Asiat. Soc. Beng. Vol. VI.) is as follows:—

To them enter Soma-Siddhanta in the guise of a Kapalika (or man of skulls,) with a sword in his hand.

Soma-Siddhanta.—(Walking about.)

With goodly necklace deck'd of bones of men,
Haunting the tombs, from cups of human skull
Eating and quaffing,—ever, I behold.
With eyes that Meditation's salve hath clear'd,
The world of diverse jarring elements,
Composed, but still all one with the Supreme.

Buddhist.—This man professes the rule of a Kapalika. I will ask him what it is.—(Going up to him.) O, ho, ! you with the bone and skull necklace, what are your notions of happiness and salvation ?

Soma-Siddhanta.—Wretch of a Buddhist ! Well ; hear what is our religion.—

With flesh of men, with brain and fat well smear'd,
We make our grim burnt-offering, break our fast
From cups of holy Brahman's skull, and ever
With gurgling drops of blood that plenteous stream

O Kapalika! what is the nature of your religious rites, and what sort of beatitude do you hope to enjoy?

Kapalika. O Digambara! hearken to our rites: after fasting we drink liquor out of the skulls of Brahmans; our sacrificial fires are fed with the brains and lungs of men mixed up with their flesh, and human victims covered with the fresh blood gushing from the dreadful wound in their throats, are the offerings by which we appease the terrible God. [1]

Mendicant. (*Stopping his ears.*) Horrible! irreligious rites.

Digambara. O excellent man! Some wicked person has seduced you from the true religion.

Kapalika. (*In wrath.*) Thou unholy man, who art lower than the heretics, thou who shavest thy head; thou chandal†, who pullest out the hairs of thy body: thou deceiver! I contemplate the Lord of Bhavani, the powerful God who creates, preserves, and destroys the fourteen worlds whose glory is both revealed in the Vedas, and displayed in his works. The might of our religion is such, that I control Hari, Hara and the greatest and most ancient of the gods; I stop the course of the planets in

---

From hard throats quickly cut, by us is worshipped
With human offerings meet, our God, dread Bhairava.

Brahman Mendicant.—(Stopping his ears.) Buddhist, Buddhist, what think you of this? O horrible discipline!

Buddhist.—Sacred Arhata! Some awful sinner has surely deceived that man.

Soma-Siddhanta.—(In a rage.) Apa!—Sinner that thou art, vilest of heretics, with thy shaven crown, drest like the lowest outcaste, uncombed one, away with thee! Is not the blessed husband of Bhavani the sole cause of the creation, preservation, and destruction of the fourteen worlds, and his power established by the fullest demonstration of the Vedanta? Let us yet shew even you the magnificence of this religion.—

1 Maha Bhairava. The sanguinary tenets of this sect are contained in the Kalika Purana. See As. Res. vol. v. p. 371.

† A pariah; an outcaste.

the heavens ; I submerge the earth in water, with its mountains and cities, and I again drink up the waters in a moment.

Digambara. O Kapalika! For this reason I say that some juggler has deceived you by exhibiting illusory appearances to your senses.

Kapalika. Profane man! Dost thou denominate the great God a juggler? The wickedness of this fellow is not to be endured. *(Draws out his scimitar.)* I will appease with the blood springing from his divided veins and bubbling through the wound, the consort of Bharga and the assembly of the demons summoned together by the sound of the Damaru.

(Raises his scimitar and advances towards DIGAMBARA.*)*

Digambara. *(In fright.)* Good Sir, to abstain from murder is the highest virtue.

[*Takes shelter near* MENDICANT.]

Mendicant, (*Keeping off* KAPALIKA.) O most excellent Kapalika! We are diverting ourselves with the play of verbal

---

I call at will the best of gods, great Hari,
And Hara's self, and Brahma,—I restrain
With my sole voice the course of stars that wander
In heaven's bright vault ; the earth, with all its load
Of mountains, fields, and cities, I at will
Reduce once more to water—and behold
I drink up.

BUDDHIST.—Alas! poor Kapalika, this is just what I said. You have been deceived by some juggler, spreading out false images before you.

SOMA-SIDDHANTA.—What, again, thou sinner ; Dost thou dare to call the great Maheshyara a juggler? This thy malignity must not be forgiven. Lo therefore,

With foaming floods of gore that gush amain
From throat well severed with this sabre's edge,
I make my sacrifice to him that calls
With beat of drum the hosts of creatures after him,
Dread Shiva—and with these rich ruddy streams
Delight his consort well, Bhavani.

[DRAWS HIS SWORD.]

disputation; it is not right in you to attempt the life of this devotee

(KAPALIKA *put up his sword.*)

Digambara. (*Recovering from his fright.*) If you will suppress your anger, I shall propose a few questions.

Kapalika. Say on.

Digambara. I have heard your excellent rites, (*Ironically*) but what is the nature of your beatitude?

Kapalika. Here! the Lord of Mridani[1] declares that he who resembles the gods, whose crest is the lunar orb, and who with delight embraces women beautiful as Parvati, feels supreme bliss. Who has enjoyed happiness independent of sensible objects? The soul that lives without spiritual abstraction is in a state of felicity. But why do you pray to become like stones?

Mendicant. It is irreligious to suppose that beatitude may be attained without the extinction of our desires.

Digambara. O Kapalika! be not angry and I shall speak. To affirm that a corporeal being whose passions have not been subdued can enjoy beatitude, is inconsistent with the declarations of the Vedas[2].

Kapalika. (*Aside.*) The intellects of these persons are bewildered by impiety. Be it so. (*Aloud.*) Religion, come forward.

[RELIGION *enters as a* KAPALINI[1].]

Compassion. My dear, look, here is Religion, who sprung from the principle of error; her eyes are restless and tremulous as the water-lily; human bones form her necklace, and other ornaments; she is oppressed with the weight of her teeming breasts, and her playful mouth resembles the full moon.

---

1 Shiva or Mahadeva; Mridani is one of the names of Parvati, his wife.

2 The Jainas use the authority of the Vedas in arguing with those who believe them.

1 A female Kapalika.

Religion. *(Coming forward.)* My Lord, what are your commands?

Kapalika. My dear, take this proud Mendicant into your arms.

Medicant. *(Embraced before the audience and thrilling with pleasure.)* Ah! how delightful is the embrace of this Kapalini! Often have I ardently embraced widows, and closely pressed their big swelling receptacles of milk within my arms; this by Buddha I swear a hundred times. But such rapturous emotions were never excited as by touching the rising bosom of this Kapalini. Behold the pratices of the Kapalikas are excellent! Reverence to the Soma-Siddhanta! This is a wonderful religion! O renowned Kapalika! I shall certainly forsake the ordinances of Buddha, and adopt the rational faith of the great Lord[2] . You are my teacher; I am your disciple, instruct me in the religion of the great God.

Digambara. O Mendicant! the touch of this Kapalini has polluted you; stand at a distance.

Mendicant. Fool, you envy me the heart ravishing, transporting embrace of Kapalini.

Kapalika. (*To* KAPALINI.) My dear, take hold of Digambar.

KAPALINI *embraces* DIGAMBARA.

Digambara. *(Trembling with delight.)* O Arha! sweet is the embrace of this Kapalini! beautiful maid, inclose me again within thine arms. *(Aside.)* My sensitive organ is utterly ungovernable; what remedy is there? Well, this will do. I shall conceal it underneath this bunch of peacock's feathers. O Kapalini, they breasts are large and firm; thine eyes are like the eyes of a timid antelope; if thou wilt wanton with me, who cares what the Digambaras can do? Kapalika, yours is the only religion, and it conducts to pleasure and beatitude. You are my master, I am your servant, instruct me in the precepts of Bhairava.

---

2 Mahadeva.

Kapalika. Sit down.

(MENDICANT *and* DIGAMBARA *sit down whilst* KAPALIKA *takes up a vessel of liquor and extols its virtue.*)

Religion. This vessel is filled with wine

Kapalika. *Looks and drinks ; he then offers the remainder to* MENDICANT *and* DIGAMBARA.) This is pure nectar, the medicine of life, which frees us from mortal cares ; drink it, such is the command of Bhairava.

They consult together.

Digambara. The ordinances of the Arha do not permit us to drink wine.

Mendicant. How can we drink what has been left by Kapalika ?

Kapalika. What do you hesitate about ? Religion, the stupidity of these two fellows is not yet removed. They imagine that because the wine has touched my lips it is impure. Well, do you purify it by the fragrance of your lips and dispel their folly ; for it is said that the lips of a woman are always pure.

Religion. I obey. (*Takes up the cup and after drinking offers it to* MENDICANT.)

Mendicant. This is a distinguished flavour.—(*Takes the cup and drinks.*) Ah, how beautiful it is ! I have often drank wine more fragrant than the Bakula flower [1], and presented from the beautiful lips of courtezans ; but I know that the gods desire in vain to taste wine which is impregnated with the sweet odour of Kapalini's lips.

Digambara. Holloa Mendicant, do not drink the whole, but give me some of that wine which has touched the lips of Kapalini.

MENDICANT *gives the cup to* DIGAMBARA.

Digambara. (*Drinks.*) Ah, how delicious is this wine ! how pleasant its state, its smell, its flavour. I have long

---

1 Mimusops.

observed the precepts of the Arha, and been defrauded of this excellent beverage. O mendicant, my senses wander, I must sleep.

Mendicant. Do so. *He lies down.*

Kapalika. (*To* Religion.) My love, I have made a cheap purchase of these two slaves ; come, let us dance.

(*They both dance.*)

Digambara. Mendicant, this teacher is dancing merrily with Kapalini ; let us dance with them.

Mendicant. Let us do so. (*They alternately dance and fall down through intoxication.*)

Digambara. (*Sings.*) O Kapalini, thy breasts are large and firm ; thine eyes are like the eyes of a timid antelope ! If thou wilt wanton with me, who cares what the Digambaras can do ?

Mendicant. O teacher, this is a wonderful Shastra, in which there is no trouble, and by which we immediately obtain all our desires.

Kapalika. What do you see wonderful in this ? Without renouncing the pleasures derived through the organs of sense, the eight great Siddhis may be obtained, which impede the austerities of devotees, who are endeavouring to break the chain of worldly affections, and also the power of influencing, attracting, alluring, pacifying, rendering insane, and causing a person to remove to a distance, which are the inferior Siddhis[1].

Digambara. O Kapalika ; (*Thinks a little.*) O teacher ; O spiritual director of the sect !

Mendicant. This devotee is drunk, and raves ; you must sober him.

---

1 The name of a superior order of beings ; a personification of the powers and laws of nature. When they are subjected to the will by holiness and austerities, whatever the fancy desires may be obtained ; the laws of nature are controlled ; the magnitude, weight, or levity of the body is increased or diminished to an indefinite degree, and it is transported in an instant to any part of the universe.

Kapalika. Very well. *Takes some chewed beetlenut, and gives it to* DIGAMBARA.)

Digambara. (*Recovering from his intoxication.*) O teachor, permit me to ask you one question ; this wine subjects the Siddhis to our will[1] ; but do all who belong to the sect possess such power ?

Kapalika. What a great affair is this you ask ?— Behold, the influence of my art attracts whom I please amongst the celestial female musicians, the consorts of the gods, the daughter of the Yakshas, or those who inhabit the three worlds.

Digamdara. (*To* MENDICANT.) I know by calculating the stars, that we are the servants of Passion.

KAPALIKA *assents to this declaration.*

Digambara. Let us consider what service we can render the King.

Kapalika. What service ?

Digambara. We must subject to the King's authority Religion, the daughter of Virtuous Action.

Kapalika. Tell me where she is, and by the power of my art I shall quickly draw forth this daughter of a slave-woman,

DIGAMBARA *takes up a pen and calculates,*

Tranquillity. My dear, I hear some wicked people talking about my mother ; be quiet and listen to what they say.

Compassion. Let us do so.

They both remain silent.

Digambara. She is not in the waters, she is not on the mountains, she is not in the dominions of hell ; but she dwells along with Devotion in the hearts of the eminently pious.

Compassion. (*Joyfully.*) My dear, by happy fortune, Religion remains at the side of Devotion.

---

1 This alludes to the exhilarating effects of wine.

TRANQUILLITY *dances with joy.*

Kapalika. Where does Virtuous Action dwell, who has withdrawn himself from love?

Digambara. (*Calculating again.*) "He is not in the waters, he is not on the mountain, he is not in the dominions of hell; but he dwells along with Devotion in the hearts of the eminently pious."

Kapalika. (*Sorrowfully.*) Alas, a calamitous event has happened to the King—Devotion, who raises up Intellect, has been joined by Religion, who possesses the principle of truth, and also by Virtuous Action, who has been delivered from the hands of Love; if this be the case, I believe the business of Reason is accomplished. I shall, however, stand firm in the service of my Lord, even unto death. But I must employ Maha Bhairavi to seize Virtuous Action and Religion.

They go out

Tranquillity. My dear, let us go and give information to the goddess Devotion of these desperate persons' designs.

They go out.

END OF THE THIRD ACT.



Act IV.

FRIENDSHIP [1] *enters.*

Friendship. I heard in the company of Joy [2] that the goddess Devotion has delivered Religion from the jaws of Maha Bhairavi.—when shall I, with a palpitating heart, see my beloved friend? (*Walks about.*)

RELIGION *enters.*

Religion. (*In a frightened tone.*) Alas, my heart trembles like a plantain-leaf; I still behold Maha Bhairavi before me; her aspect is horrible; her ear-rings are human skulls; thunderbolts are shot from her eyes; her figure is deformed by hair which is of the colour of the pale yellow flame; and she rolls her tongue between her tusks [3], shining like the moon in her phases.

Friendship. (*Aside.*) This is my dear friend Religion. She shakes more violently than a plantain-leaf; her mind is disturbed with fear, and she is muttering something. Though she be so near, she does not observe me; I shall, however, speak to her (*Aloud.*) My dear, you must be greatly terrified that you do not see me.

Religion. (*Looks at her and sighs.*) My dear Friendship, do I, who was held in the teeth of Kalaratri, again behold you in this birth.—Come and embrace me.

Friendship. (*Embracing her.*) My dear, how you still tremble through fear of Maha Bhairavi, whose might is set at naught by the goddess Devotion.

Religion. Alas, my heart trembles like a plantain-leaf; I still behold, &c.

---

1 Maitri. 2 Mudita.

3 The figure of Bhairavi is painted with two large tusks.

Friendship. (*Resentingly.*) After this desperate frightful looking wretch came, what did she do?

Religion. As a hawk darts down upon his quarry, she grasped me between her two legs, and seizing Virtuous Action with her strong left hand, she instantly mounted up into the air like a vulture, carrying in its curved claws two pieces of meat.

Friendship. O dreadful, dreadful! (*Faints.*)

Religion. My dear friend, be composed.

FRIENDSHIP *recovers from her swoon.*

Religion. The goddess Devotion hearing my dismal cries, her heart was melted with compassion; and glancing at her in wrath with white-red eyes, and terrible eyebrows, she immediately fell to the ground, and her head and bones were shivered like a mountain-rock struck by the thunder-bolt of Indra.

Friendship. You escaped by your good destiny, as an antelope from the mouth of a tiger. Well, what happened then?

Religion. The goddess then declared, in a threatening tone, "I will utterly exterminate that impious King Passion, together with his whole race, who do not submit to my authortiy".—Afterwards she thus addressed me: "Religion, go and deliver this message to Reason, 'Put forth your utmost might to conquer Love, Anger, &c. that retirement may again appear.' In the mean time, I shall instruct your army in the necessary duties, and the goddesses Ritambar [1] and tranquillity, &c. by appropriate expedients, will awaken Intellect in the Supreme Spirit, who is united to Revelation." I must therefore go to Reason; but in what manner will you occupy yourself?

Friendship. By the command of Devotion, we four sisters [2] are to reside in the hearts of the pious that we may accomplish the purposes of Reason. Good men will meditate on me in prosperity; they will meditate on Pity in adversity, they will meditate on Joy in holiness, and they will meditate on Grief in error; then

1 The goddess of Truth. 2 Friendship, Pity, Joy, Grief

the mind which at present is defiled with Anger, Avarice, &c. will attain a state of purity. Thus we four sisters will spend our time in endeavours to call up Reason : but where do you now expect to find him ?

Religion. The goddess thus spoke to me. "In the country named Rara flows the holy Bhagirathi ; and on its banks there stands a beautiful place of pilgrimage, where Mimansa [1], in company with Understanding, is performing with a troubled mind, the severest austerities, in order to attract Reason and Revelation.

Friendship. Then, my dear friend, you may depart, and I also shall employ myself in the duty assigned to me.

Religion. Do so !

They go out.

The KING[2] *enters, attended by a* CHAMBERLAIN.

King. Sinful, ghostly Passion, you have everywhere corrupted the most eminent men. Immersed in the peaceful, pure, and divine sea of Amrita, which communicates inexhaustible strength and felicity, and whose surface is unruffled with waves, they refuse to take one drop ;--but with much labour they drink the insipid waters of the sea of deception ; they bathe in it, play in it, and repeatedly plunge into it. Ignorance is the source of Passion who turns the wheel of this mortal existence, but it is removed by a knowledge of the First Principle [3]; and this knowledge springs from the seed of worship and obedience, and it destroys and tears up the root of ignorance, which is the tree of carnal affections. The gods come down to aid the efforts of good men,

---

1 Philosophical sect.

2 Reason.

3 TATVA.—This is a phrase frequently employed in their theological writings, and its literal translation is "thou art he," which denotes.—Thou art the Supreme Spirit. The comprehension and belief of this Sublime doctrine, is considered the only means by which the soul breaks off in material connections, and is elevated to an union with the Divinity. In philosophical and popular language, it signifies an element, or principle.

or those who know the First Principle bring them. Devotion also has given this command "Exert yourselves to defeat Love, &c., I am your ally ; Love, who is the principle enemy, must be subdued by Spiritual Contemplation, and I command him to attack this foe". (*To the* Chamberlain[1].) Call Spiritual Contemplation[2].

Chamberlain. As my Lord commands.

Goes out and re-enters with SPIRITUAL CONTEMPLATION.

Contemplation. Alas, this world is ruined by Love, who increases the pride of thoughtless beauty, and by that sinful King Passion. Influenced by passion, even wise men beholding woman, who is the daughter of impurity, address her in tender language :—" O charmer, thy large eyes are like the warter-lily ; thy hips are full and round ; thy protuberant breasts touch each other ; thy beautiful mouth resembles the lotus, and elegant are thine eyebrows".—Viewing her in this manner, their passions are inflamed, they are transported with desire, and follow the dictates ef lust. Those also who are devoted to spiritual contemplation, and who possess a quick understanding, are robbed of the fruit of retirement[3] by women, who are a mass of flesh built up with bones, and naturally ill-savoured and disagreeable to behold ; for decorations give them a beauty which is merely adventitious ; their pendent neck-laces, their numerous tinkling ornaments of gold and precious stones, the saffron, with which they are sprinkled, their garlands of variegated and sweetscented flowers, their various dresses and shawls, are bestowed upon them by foolish men. But those who examine the interior as well as the exterior of objects consider women as accursed, and hence they derive their name Mari[4] (*Aloud.*) Thou wicked fellow, Love, thou Chandal. Thou presentest thyself

---

1 He is named Vedvit ; one who knows the Vedas ; Theology.

2 Vastu Tichara.

3 The presence or recollection of women, excites unholy ideas in the minds of recluses who have abandoned this world and devoted themselves to spiritual exercises, and thus deprives them of the fruit of their austerity.

4 From a word which signifies hell.

unsought, and disorderest the mind, insomuch that one imagines, this young woman loves me; this moon-faced damsel looks at me; this girl, with eyes like the blue water-lily, desires to press me in her ample bosom. —Fools! who desires or beholds? Know you not that woman is formed of flesh and bones, and that it is the invisible spirit which beholds?

Chamberlain. Holy man, this is the way.

They both walk forward.

Chamberlain. This is the king, who is sitting. Approach him.

Contemplation. (*Going to him.*) Great King, may you be victorious.—Contemplation salutes you.

King. Sit down here.

Cantemplation. Most illustrious King, your servant attends; favour him with your commands.

King. Passion is preparing to engage us in Battle; his chief here is Love; and we have appointed you to oppose him.

Contemplation. I am happy in being thus honoured by my Lord.

King. With what weapons will you combat Love?

Contemplation. I must employ some weapons to conquer Love, who carries a flowery bow, equipped with five arrows [1]. First, I shall closely shut up the avenues of Sense, and consider hourly that the remembrance or image of woman disturbs the mind; that lust terminates in lassitude; and that women are not naturally attractive. Thus I shall extirpate Love.

King. Well.

Contemplation. Again I shall retire to the spacious banks of rivers; to mountains, whose rocks are smoothed by rising

---

1 Mohana, Stambhana, Unmadana, Shoshana, and Tapana; or, Fascination, arre[illegible], maddening, attraction, inflaming.

streams; and to forests crowded with trees; seated there in company with the tranquillizing words of Vyasa, and attended by learned men, who will be mine; subduing Love, or women formed of flesh and nerves. Love's principal weapon is named woman, and if this be destroyed, all the auxiliary weapons will become ineffective. Nights illuminated by the moon's beams, powdered sandal-wood, female decorations, the spring opening upon woods which are cheered with the Bhramaras ‡ humming noise; the season when thunder-bearing clouds begin to collect, and the breeze blows gently through the sweet-scented Kadamba —are the tried friends of Love; when woman, however, is vanquished, they are all defeated. But enough; let my Lord now command. I will destroy with the sharp arrows of reason, the enemy's army, and then cut off their King; as Arjuna first destroyed the army of the Kurus, and afterwards killed Sindhu Raja.

King. Be assured of my favour, and prepare to engage the enemy.

Contemplation. Your orders shall be Obeyed.

Salutes him and goes out.

King. (*To Theology*, the CHAMBERLAIN.) Call Patience [1], that he may overcome Anger.

Chamberlain. As you order,

Goes out, and returns along with PATIENCE.

Patience. The equanimity of rational men, is steady as the clear unruffled ocean, so that they bear with reproach from persons whose eyebrows gathered up in black anger, present a fearful appearance, and whose eyes are red as the setting sun, (*Confidently.*) I alone can overcome Anger; I shall not fatigue myself with words; my head shall not ache, nor shall my mind be heated, my body shall not be jostled, and there shall be no shedding of blood, or foolish war.

‡ A large black bee.

1 Kshama.

They both walk farward.

Chamberlain. This is the King; go to him.

Patience. *(Goes to him.)* Great King, may you be victorious.—Patience, your slave prostrates himself at your feet.

King. Patience, sit down here.

Patience. O, great King, what are your commands? On what account has your slave been called?

King. In this conflict, you must conquer that wicked spirit Anger.

Patience. Through your divine favour, I can conquer Passion; it will therefore be easy to subdue, Anger, who is only one of his followers. As Katyayani slew the demon Mahesha, so will I slay Anger, who is the author of crimes, whose eyes dart forth fire, and who causelessly obstructs devotion and duties, the reading of the Vedas, and the offering of oblations to the gods, and the progenitors of men.

King. I wish to hear in what manner you will overcome Anger.

Patience. How can he feel anger whose heart is softened by the water of pity? Unhappy is he, who, impelled by fate, has not his passions under restraint; he endures misery most difficult to be removed: wherefore let him regard an angry man with a smiling countenance, speak benignly to one who is much enraged, consider reviling as a blessing, and submit to injuries as a punishment for his sins.

King. Extremely well!

Patience. My Lord, when Anger is subdued, the defeat of Murder, Contumely, Pride, and Envy, will naturally follow.

King. You will make ready for the battle.

Patience. As my Lord commands.

Goes out.

King. (*To the* CHAMBERLAIN.) Call Contentment [1], the conqueror of Avarice.

Chamberlain. I obey. (*Goes out, and returns with.*) CONTENTMENT.)

Contentment. (*Meditating compassionately.*) Forests spontaneously yield their productions, which may be gathered whenever we desire; holy rivers furnish cool refreshing water; the plants bear young leaves, with which soft beds may be made: why, then, do people suffer distress at rich men's doors? *(Aloud)* Fools and avaricious, ye are unable to throw off your delusion. Thoughtless men! how often have not your hopes been disappointed? And yet ye continue to drink the waters of this insignificant, deceitful sea of wealth, by which ye are never satisfied. Surely your hearts must have burst an hundred times, had they not been formed of the hardest stone; but such is the operation of blind avarice, which produces strange effects on the mind. Stupid people, ye accumulate gain upon gain in endless succession, and thus ye are everlastingly grasping at riches. Ye, who are enveloped in the darkness of Avarice, know ye not that the demon Hope[1] will sometime urge you on to instant destruction? Besides, after wealth has by some means been acquired, it is either lost suddenly, or gradually spent; for in one of these two ways it certainly disappears.—Say, then, is it better that wealth should not be acquired, or that after it is acquired it should be lost? But the loss of wealth grieves the mind, and the want of it does not. Death, likewise, sits continually upon your head, rejoicing; old age, like frightful serpent, swallows you *alive*; and the world is devoured by wives, children, &c. who resemble a collection of vultures. Wash off, therefore, with the water of Knowledge, the impurities which arise from avarice and ignorance; bathe yourselves one moment only in the ambrosial sea of Content, and you will experience bliss.

Santosha.

1 Hope, or the expectation of wealth, will lead you to some enterprise in which you will perish.

Chamberlain. This is our Lord; O holy man, approach him.

Contentment. (*Approaches him.*) My Lord, may you be victorious; Contentment salutes you.

King. Sit down here. (*Places* CONTENTMENT *beside him.*)

Contentment. (*Sitting down humbly beside him.*) Let my Lord command his servant.

King. You are acquainted with the news: but enough; do you speedily repair to the city Varanasi, and defeat Avarice.

Contentment. I am ready to obey your orders. Having routed Avarice, who rules the inhabitants of the three regions of the universe, and who has become old in murdering gods and Brahmans, and in binding them with the fetters of passion; I will afterwards grind him to powder, as Dasharatha did the prince of Rakshasas. (*Goes out.*

A MAN *enters in an humble manner.*

Man. The auspicious rites have been performed, to ensure victory; and the moment fixed on by the astrologers for your departure is arrived.

King. Then let the generals order the army to march.

Man. As your Majesty commands. (*Goes out.*

Behind the scenes.

Prepare the elephants, whose moistened foreheads are sucked by the Bhramara; harness to the chariots horses whose speed far outstrips the wind; let the cavalry advance with their swords in their hands, and let the foot soldiers march, raising their scimitars, and cover the face of the country like water-lilies.

King. Well, as every thing is prepared, I shall begin the march. (*To his attendance.*) Order the charioteer to make ready war-chariot, and bring it.

Attendants. Your orders shall be obeyed. (*They go out.*

[*The* CHARIOTEER *brings the chariot.*]

Charioteer. Great King, the chariot is ready; be pleased to ascend.

[*The* KING *after performing auspicious rites, ascends the chariot.*]

Charioteer. (*Boasting of the rapid motion of his chariot.*) Behold, greater King, how the horses carry the chariot to the borders of the sky ; our course is traced from the cloud of dust raised by their feet, which kiss the ground ; and the noise of the chariot bounding along resembles the churning of the ocean. The distance does not seem great to the city Varanasi, which purifies the three worlds. Behold the tops of its lofty buildings, resplendent as the moon ; the fountains of water are playing with a bubbling noise, and numberless flags, of various colours, swim in the air like steams of lightening issuing from the clouds at the end of the rains. Not far off, and surrounding the city are gardens perfumed with fragrant plants, in which the thick green foliage of trees affords a cool shade, and in which the bee sipping honey from the flowers, expands their petals by its buzzing wings, and the pollen dispersed by the wind resembles mist. The wind, loaded with dust, is an emblem of a devotee of Shiva [1] ; the waving tendrils seem to be the motion of its arms ; it is moistened with the waters of the Ganges, and is impregnated with pollen ; it worships Shiva by scattering the flowers [2] and sings his praises in the Bhramara's song.

King. (*Looking with joy.*) This city, the abode of him who bears the crescent, has an attractive power ; it is equal to divine knowlege for the removal of ignorance ; it fills the mind with joy, and releases the soul from corporeal confinement.

---

1 Who covers his body with ashes.

2 By blowing the flowers towards the image, the wind is represented as performing an act of worship; because the images of the gods are worshipped by sprinkling them with flowers.

Here also the Ganges winds its wreath-like course, and with its banks whitened by circles of foam, laughs at the phases of the moon.

Charioteer. (*Driving on.*) Renowned King, behold this temple of the eternal Vishnu, which decorates the banks of the river of the Gods.

King. (*Joyfully.*) This is the God who is denominated the soul of this place of pilgrimage by those who know its virtues; here devout men lay aside the body, and are absorbed in the universal spirit.

Charioteer. Behold, renowned King, how Love, Anger, Avarice, &c. at the mere sight of us withdraw themselves from the country.

King. It is so. (*Entering the City.*) O Lord, mayest thou be victorious: I supplicate thee that my happiness may be perfected. (*Descending from the chariot, he enters the city, and looks round.*) Victory, O Lord; O thou, whose lotus feet are irradiated by beams reflected from the crests of the assembled Gods and their armies, and whose bright nails, shining like a fire-fly, throw a veriegated lustre on thy throne of gold; O thou, who alone canst break the sleep of mortal existence, during which good men are disturbed by a succession of illusive objects, O thou, upon, whose tusks was beheld the mass of mountains: when those raised up the earth, and its hills were confounded together; thou who at three strides didst encompass the three regions of the universe; who with thy powerful arm, didst uphold the mountain Govardhana, which, as an umbrella, received the deluge of rain poured down from the cloud sent by Indra, when the destruction of the world was not nigh, and who, by thus saving the terrified shepherds, didst amaze the universe: O thou who art renowned by washing off the Sindur [1], red as the setting sun, which adorns the brows of the consorts of those who are enemies to the Gods; thou whose

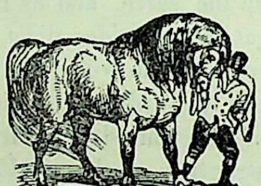
1 Minium, or red lead.—When a man dies, his widow lays aside her ornaments, and ceases to mark her forehead with this substance; accordingly the meaning is, that he destroyed the enemies of the gods.

bright sharp nails tore open the breast of the Chief of the affrighted Daityas from which there flowed a sea of blood ; thou, who holdest the discus which was burnished by dividing the large bones of Kaitabha, the enemy of the three worlds ; thou who art beloved by the god whose eye reflects the lunar rays ; thou whose bosom bears the marks of small leaves [2], impressed by the swelling breast of Lakshmi, who sprung from the sea of milk, when it was churned with the mountain Achala, whirled by thy mighty arm ; thou who art decorated with a necklace of large, beautiful pearls ; O, Vaikuntha, I adore thee.—Grant me that intellect which bursts asunder the chains of carnal affections. (*Makes a sign to proceed, and looks round.*) This is a delightful country.—I shall remain here, and encamp my army.

[*They go out.*

2 Hindu Women sometimes decorate their breasts with small leaves, which are made to adhere by an odoriferous cement ; hence the above allusion.

END OF THE FOURTH ACT.



Act V.

RELIGION *enters.*

Religion. (*Thoughtfully.*) It is a fact universally known that the anger which is excited by hatred amongst kinsmen consumes the whole family, as a violent wind causing friction amongst the trees, kindles a fire which burns up the forest. (*Weeping.*) Alas, to suppress the fire of grief caused by death of brothers, is impossible ; the water of one hundred clouds of reason cannot quench it.—We may reason thus : the seas, earth, mountains, rivers, will certainly perish ; what then, is the death of insignificant animals who are like mowed-down grass ? But reason is overwhelmed in the depths of distress, and the fire of grief consumes the heart. Thus it has happened to me on the death of my relations Love, Anger &c., who were of a fierce disposition [1] ; the flame of grief divides my mortal parts, it withers up my frame, and burns my inmost soul. [*Musing.*] The goddess Devotion commanded me, saying, " My child Religion, I abhor the sight of murderous battles ; I shall depart from Veranasi, and go to Shalagrama,[2] the abode of God, where I shall remain a short time, and do you come and inform me what is done." I shall therefore proceed to the goddess, and give her an account of the battle. (*Departs and looks round.*) This is the Chakra Tirtha [3] ; here Hari himself dwells, the pilot who guides the bark in which we are carried over the sea of life. (*Prostrating herself.*) This is the goddess Devotion, who is reverenced by the Munis.—Tranquillity is conversing with her ; I shall go to them. [*Goes to them.*

DEVOTION *and* TRANQUILLITY *enter.*

Tranquillity. O goddess deep thought seems to occupy your mind.

Devotion. My child, during this terrible war, I have heard no tidings of my son Reason, who is opposed to that mighty warrior Passion : on this account my heart is troubled.

---

1 Alluding to the relationship between the family of Reason and that of Passion. 2 A place of pilgrimage near Benares.

3 A circular reservoir of water, in the middle of which is placed the image of some divinity.

Tranquillity. Why should you be uneasy? If you vouchsafe your favour, victory will assuredly attend Reason.

Devotion. My child, I feel confident of victory; but it is natural to be anxious about a friend; and I am the more apprehensive as Religion has not yet arrived.

RELIGION *comes forward and salutes them.*

Devotion. Religion, are you safely arrived.

Religion. By your favour.

Tranquillity. My mother, I greet thee!

Religion. Embrace me, my daughter.

They embrace.

Religion. My child, by the kind regard of the goddess, Devotion, may you occupy a place in the hearts of Munis.

Devotion. What are the news from the field of battle?

Religion. Correspondent to the demerits of thine enemies.

Devotion. Relate the particulars.

Religion. Listen; after you retired from the abode of Keshava and the sun laying aside his purple, began to appear in white, our army drew up in array; the four quarters of the world were deafened by the lion-like shouts of heroes, who were summoned together by the sound of victory; the sun was obscured with the dust raised by the horse's feet, and chariots pounding the ground; the ten divisions of the earth were darkened by the sindur brushed off from the elephants' foreheads by the flapping of their huge ears; and the army was terrible as thunder bursting from the clouds amidst the universal ruin. Then the King Reason sent Logic to Passion with this message: "Depart from the abodes of Vishnu, from the banks of holy rivers, from consecrated spots in the forests, and from the hearts of holy men, and retire along with your companions into the country of the Mlechhas. If you do not, you shall be hewn

down by the sword, and the blood flowing from your mangled corpse will redden the mouth of the howling jackal."

Devotion. Well.

Religion. Then, O goddess, the King Passion contracting the eyebrows upon his broad forehead, replied in wrath, "May Reason reap the reward of his iniquitous act." Saying this, he advanced to battle at the head of the Heretical Theologies[1], and the Heretical Metaphysicians. Meanwhile there suddenly appeared over the head of our army Saraswati[1] who is intimately acquainted with the Vedas, the Upavedas, Puranas, Dharma Shastra, and the Itihasas, holding in her hand a water-lily, and shining like the moon.

Devotion. Well.

Religion. Then the worshippers of Vishnu, of Shiva and of the Sun, assembled around the goddess.

Devotion Go on.

Religion. Mimansa then presented himself eager for the fight, and accompanied with Sankhya, Nyaya, and the Mahabhashya of Kanada[2]. Logic was the thousand hands of the goddess with which she threw light over the world ; religious duties were her lips, the three Vedas were her eyes, and she seemed another Parvati.

Tranquillity. But how came such an union to be effected with the Logical Shastras, which maintain the doctrine of different beings and substances[3].

Religion. My daughter, when a common enemy attacks the Shastras, which though descended from the sama source, are at mutual variance, they form an auspicious coalescence ;

---

1 Agama.

1 The goddess of learning and eloquence.

2 See the appendix, in which some account is given of these philosophical sects.

3 The Logicians maintain that matter and spirit are two distinct and eternal substances, and also that the vital soul has a separate, individual, though dependent existence.

and thus notwithstanding the internal disagreement of the Shastras, which proceeded from the Vedas, they all unite in defending the Vedas and in repelling the Materialists. Besides, those who know the First Principle perceive that there is no contrariety among the Shastras ; but that they celebrate by various epithets one glorious, tranquil, eternal, indivisible, uncreated Being, according to the attributes under which he is announced ; hence he is named Brahma[1], Achyuta[2], and Umapati[3]. Thus the Supreme Lord is revealed in the diversified descriptions of the Shastras, as the ocean is known by the conflux of waters.

Devotion Proceed in your account of the battle.

Religion. A dreadful engagement took place between the two armies, in which were mutually opposed elephants, horses, chariots, and footmen. Thick showers of arrows darkened the air ; the blood flowed like a lake, the mud of which were the carcases of the slain, the wounded elephants resembled rocks, and the fragments of painted umbrellas floated like hansa birds[4] When the fight had become terrible by their contending rage, the Heretics placed the Materialists in the front, and they perished in the conflict. After this defeat the Heretical books were carried off by the flow of the sea of orthodoxy. The Saugatas fled into Sindhu, Gandhara, Magadha, Audhra, Huna, Vanga, Kalinga, &c. the countries of the Mlechhas ; and the Heretics Digambaras, Kapalikas, &c. concealed themselves among the most abject men in the countries of Panchala, Malava, Abhira, and Avarta, which lie near the sea. The Mimansa supported by the Logicians, completely routed the Materialists, who after their defeat retreated to their own country.

Devotion. Proceed.

Religion. Love was slain by Spiritual Contemplation ; Patience slew Anger, Contumely, and Injury ; Contentment

---

1 He who proceeded from the navel.

2 The eternal, unchangeable.

3 The lord of energy, or of Uma, a name of Parvati.

4 Geese

destroyed Avarice, Insatiableness, Misery [1], Falsehood, Slander, Theft, and Violence; Candour[2] slew Envy; Magnanimity[3] conquered Haughtiness; and Glory[4] subdued Pride.

Devotion. *(Joyfully.)* Well and bravely done. What has become of Passion.

Religion. Passion has concealed himself along with the enemy of Joy, though I do not know where.

Devotion. If so the principal thing is left undone, he must be slain; for a wise man who is solicitous about his property, will not suffer to exist any remnant of fire, of debt or of an enemy. But what are the news respecting Mind?

Religion. O goddess! overcome with grief for the loss of his children and grand-children, he has resolved to abandon life.

Devotion. (*Smiling.*) Our work is then accomplished, and spirits will be delivered from this mansion of desires [5], but can he abandon life?

Religion. The goddess Revelation having resolved that Intellect shall shine forth in him, Mind will not forsake his corporeal dwelling, but will devote himself to Retirement.

Devotion. Well, I must send Vayasaki Saraswati to induce him to renounce carnal affections.

They go out.

SENSE[6] *and* VOLITION[7] *enter.*

Sense. (*Weeping.*) Alas! my sons, where have you gone; let me look on your beloved countenance. Embrace me, O my

---

1 From *Miser*.
2 Anasuya.
3 Purotkarsha Sambhavana.
4 Paragunadhiki.
5 If Mind, which is the seat of Passion, perish, our Passions will consequently cease.
6 Manas. This word is generally translated Mind, but it properly denotes the seat of affection. As the word Sense includes both the intellectual faculties, and the principles of feeling and passion I have adopted it as the one which most nearly expresses the meaning of the original.
7 Sankalpa: a resolve or determination.

children, Anger, Enmity Haughtiness, Pride, and Envy;—my members are full of pain; I am old and destitute and no one helps me.—Where are my daughters Malice, &c; where my daughters-in-law Desire, Injury, and Insatiableness. How have they been slain in a moment through the evil stars of wretched me!—The fever of grief like a fiery poison runs in my veins, it burns my mortal parts, and consumes me with universal pain; it wounds my already wounded frame, it deprives me of reason, disorders my mind, and devours my whole body. (*Falls down in a swoon.*)

Volition. O king, be comforted.

Sense. (*Recovering.*) Why does not my consort Action [1] aid me in this forlorn condition?

Volition. (*Weeping.*) Alas! my Lord, where is Action!—She heard the destruction of her children, and the fire of grief rose in her heart, and consumed it to ashes.

Sense. O my beloved, console me with one kind word, Absent from me, you can neither enjoy happiness nor repose even in a dream; and separated from you I am as a lifeless corpse; but though parted from you by inauspicious destiny, know that I still continue to live, for life refuses to depart.

He again faints.

Volition. O King, be comforted, be comforted.

Sense. (*Recovering.*) I have already lived long enough.

Volition. Be not troubled, for the fire of grief will be extinguished when you ascend the funeral pile [2].

VAYASAKI SARASWATI *enters.*

Saraswati. The goddess Devotion commanded me in these words: "My dear Saraswati, proceed to the dwelling of Sense, who mourns the death of his children, and raise in him the light of Intellect, and use such persuasion as may incline him to

---

1 And so on.

2 In this manner it is said the Hindus console a person in distress.

forsake this world."—Well, I shall go to him. (*Goes towards him.*) My child, why are you so afflicted ; did you not formerly know that this is a transitory state? You have read the Itihas and the legends. Brahma, Indra, gods, demons, Manus, and sages ; the earth, seas, and millions besides whose ages are 100 kalpas do all cease to exist. It is not strange then that affection should cause people to mourn the death of friends, whose being is like a bubble of water, and whose bodies are formed of perishable materials?—Reflect often on the instability of this world. He who meditates on what is eternal[1], and on what is perishable[2] does not experience sorrow.—How can he be subject to passion or grief, who believes that there is but one Being, eternal Brahma, and who beholds no other existence

Sense. O goddess, reason cannot find space in my heart, which is filled with insupportable grief?

Saraswati. This is the fault of affection[3] which, it is well known, upholds this state of vanity. Man plants the poisonous seed of sorrow under the name of love, from which there quickly spring up shoots of affection, which contain a fire dangerous as lightning and from these shoots grow trees of sorrow with innumerable branches, which burning like a heap of covered straw, slowly consume the body.

Sense. This may be true ; but it is impossible that I should live who am consumed with the fire of affliction. O Saraswati, I am fortunate to behold you at the moment of death.

Saraswati. To attempt self-murder is a dreadful crime —Besides, why should such respect be paid to those who are a source of misery? Can wives, children or relations confer happiness? Has it ever happened in times past, or will it in ages to come, that they relieve a person in distress? But when absent, they often wound you in the tenderest part ; indeed astonishing. Of how many difficulties and troubles are they the cause? To support them how many rivers are crossed

---

1 God, the universal being.

2 The world every thing besides God.

3 Sneha.

how many dangerous forests are traversed, and how many people are beheld with countenances pale through disappointment.

Sense. O goddess, it may be so ; but to be deprived of those whom we begat, whom we long tenderly cherished as life itself, and who fill the heart, gives greater agony than a mortal wound.

Saraswati. My child, this delusion proceeds from affection, it is a common observation that a person is distressed if the cat eats his domestic fowl ; but when his affections are not interested, as if the cat eats a sparrow or a mouse, he expresses no degree of sorrow ; you must therefore root out affection, which is the cause of vain attachments. The body generates numerous animals which people are anxious to remove, but to one description they give the name of children for which their lives are wasted away ; such is the delusion of the world.

Sense. What you say is true ; but it is difficult to untie the knot of affection. Do you know any means by which one may disentangle himself from the net of affection, which, strengthened by long indulgence, has entwined its threads around his heart.

Saraswati. My child, the principal means is to consider that this is a fleeting existence. In this wide world, how many millions of parents, wives, children, uncles, and grandfathers have passed away. You should consider the society of friends as a momentary flash of lightning, and revolving this often in your mind, enjoy felicity.

Sense. O goddess, you have dispelled the ilusion, but the waves of affiction again defile my heart after it is cleansed by the nectareous instruction flowing from your lips beautiful as the moon therefore, O celestial goddess, command some medicine for these fresh wounds of grief.

Saraswati My child, the sages have said, that oblivion is the only medicine for those severe strokes of grief, which wound unseen, the mortal parts.

Sense. True ; but it is difficult to suppress thought, and after it is once suppressed, a new succession of thoughts arises which overpowers the mind as the moon's rays are intercepted every moment by broken clouds.

Saraswati. My child, this is the unsteadiness of thought, but you ought to fix it on some tranquil object[1].

Sense. Be gracious, and inform me what is this tranquil object.

Saraswati. It is a mystery, I may however, reveal it to the distressed. Enter into the ever-blessed Brahma[2], and collect thy thoughts in spirit ; as a person cools himself by going into a pool of water in the hot season. Meditate continually on Hari, who is of azure hue, and who wears an invaluable necklace, and is adorned with ornaments on his arms, in his ears, and on his head.

Sense. *(Thoughtfully and sighing.)* O my preserver ; I prostrate myself at thy feet.

Saraswati. My child, you have a docile disposition, for which reason I shall unfold to you still more. Those who are void of understanding are exceedingly grieved by the death of parents, children, and relations, and beat their breasts ; but this event secures to the wise a happy repose, and induces them to seize more ardently on retirement form this miserable world, whose end is without fruit.

RETIREMENT *enters.*

Retirement. (*Meditating,*) The Lord of Beings does not renew[3] this body, which is formed of flesh surrounded with skin, and is tender as the leaves of the purple lotus. He drives away vultures, crows, wolves, dogs, or curlews, from carcases on

---

1 What is free from sorrow, Passion &c.

2 Embrace the doctrine of one Being and thou shalt consider thyself one with God.

3 The meaning, I understand, is this : that the human form is obtained only after the soul has gone through 84,00,000 births in inferior animals, and that it is not bestowed in succesive times on the same individual.

which they seize and devour the flesh mixed with blood. The pleasures arising from external objects, which are changeable as the fluctuations of fortune, terminate in vanity ; the body is an abode of trouble ; much wealth endangers the life of the possessor, sorrow springs from every connection, and women are a perpetual source of vexation ; but, alas ! people prefer this path of misery to that which leads to spiritual enjoyment.

Saraswati. *(To mind.)* Retirement has come to see you ; do you receive him.

Sense. My son, where are you ?

Retirement. (*Going to him.*) I am here and desire to salute you.

Sense. Embrace me, my son ; though I forsook you at the very moment of your birth (RETIREMENT *embraces him.*), your presence has appeased the violence of my grief.

Retirement. My father, what violent grief oppresses you ? It is a matter of daily occurrence for parents, brothers, children, relations, friends, to meet and separate again ; why should a wise man grieve at this ? It is like the meeting and separation of travellers on the road, of two trees in a river, of clouds in the sky, and of passengers in a ship.

Sense. (*To* SARASWATI *with joy.*) O Goddess ! what my son says is true. But after Reason has dispersed the darkness of the illusions of sense which covers the mind, it still returns to those things which are deceitful, as the appearance of water on sandy deserts; to young women, plants spotted with bees, gentle brezes, and spread Mallikas shedding perfume.

Saraswati. A person[1] however, ought not to be one hour without what is requisite in the performance of his duties[2], and henceforth Contemplation will be your pious consort.

---

1 Literally—An Householder.

2 In every religious Ceremony of importance, a married man must be assisted by his wife, accordingly, Sense being married to Contemplation whom he had forsaken, Saraswati advises him to be reconciled to her that, as an householder he may perform all the duties of religion agreeably to the prescribed rule.

Sense. (*Bashfully.*) As the goddess recommends.—

Saraswati. Let Quiet, Mortification, and Contentment, your sons, abide with you ; and also your ministers Penance, Prayer, &c.: and be pleased to appoint Reason, and the goddess Revelation, the heirs apparent to your throne. Receive also, with favour and respect, the four sisters, Friendship, Pity, Joy, and Grief, who have been ordered to attend you by the goddess Devotion, and to solicit your grace.

Sense. You shall be obeyed ; I have placed your commands on my head. (*Prostrates himself at her feet.*)

Saraswati. Regard Penance, Prayer, Posture, and Inspiration, with reverence ; and assisted by them, conduct the Government of your Kingdom.—Having thus attained a state of repose, the soul will discern its own spiritual nature [1] united to thee, the Eternal is subjected to birth and decay; and though he is one, yet to our understanding he seems to be many, as many suns are reflected by the waves of the sea. But, my child when your thoughts, which are now dispersed, shall be collected together, and you shall remain in a state of repose, then the eternally happy spirit will shine forth as the sun is beheld in a clear surface of water. Well, let us now proceed to the river, and pour forth libations to our deceased kinsmen.

All. As you command.

[*They all go out.*

---

[1] This implies, that he will perceive himself to be pure Spirit, or the Supreme Being

END OF THE FIFTH ACT.



Act VI

—————0:0:0—————

Tranquillity *enters.*

Tranquillity. The great King Reason thus addressed me:— "My child, thou knowest what has happened. The children of Mind having perished, and Passion being subdued, Mind has associated himself with Retirement, and become tranquil. The five troubles[1] have simultaneously ceased, and Man is encircled with the knowledge of the First Principle. Go quickly, therefore, and bring the goddess, Revelation, with proper respect. (*Looking.*) Here is my glad Mother ; she is speaking to herself, and comes this way.

Religion *enters.*

Religion. To-day mine eyes have been satisfied with the nectar of beholding the King's family delivered from trouble. The wicked now are restrained, the good are revered, and the supreme Lord is worshipped by all his creatures, with joyful minds.

Tranquillity. *(Going to her.)* Mother, what were you musing on as you approached ?

Religion. I was saying, "To-day mine eyes" &c.

Tranquillity In what manner does Man [2] restrain Mind ?

Religion. As he would the most dangerous person.

Avidya, ignorance, error —Asmita, conceiving Understanding and Spirit to be one which I suppose means the conception that the active and sensitive principles are inherent in Spirit or Being.—Raga, mental passions and affections.—Dwesha, envy or hatred ; and Abhinivesha fear of death.

2 Purusha.—Considered as a pure, spiritual, or intellectual being, divested of passions and desires. The same word is often used to denote the Supreme Soul as the source of universe.

Tranquillity. Then the Lord[2] himself will assume the sovereignty.

Religion. He will : for whoever withdraws his soul from external existences, he is God ; he is all things ; and he is the supreme intelligence.

Tranquillity. Why does God cherish Maya ?

Religion. Repress her, you should have said ; how can you talk of cherishing her ! God considers her as the origin of evil, who must, above all things, be repressed.

Tranquillity. In this case, how will the King's[3] affairs be conducted[4] ?

Religion. Hearken ; he will meditate with delight on what it temporal and what is eternal ; Retirement will be his Companion, his friends will be Penance and Prayer ; Quiet and Mortification will be his faithful auxiliaries, his female attendants, Friendship, Pity, &c. ; and his associate will be Desire of beatitude ; and by his might he will cut off his enemies, Passion Affection, Volition, Relation, &c.

Tranquillity How stands the disposition of our Lord in regard to Virtuous Action[5] ?

Religion. My daughter, since he has associated with Retirement, he is totally disregardful of fruition either in this state or in another. He dreads the reward of good which is of a perishable nature , as he does the punishment of evil. He does not perform even those holy actions which are unaccompanied with desire of reward ; but believing that he is one with God, and has attained perfection, he remains in a quiescent state.

Tranquillity. What has become of those allurements which Passion carried away when he concealed himself ?

---

2 Man. 3 Reason. 4 As the operations of reason are grounded on the belief of external existences, how can they be carriee on when this belief has cesaed ? 5 Religions duties, charity.

Religion. That evil being Passion sent the Science called Madhumati, together with these allurements, to delude the King with this hope, that if Reason be insnared by them, he will not think of Revelation.

Tranquillity. And what then ?

Religion. They accordingly went to the King, and exhibited before him that science which deludes the senses. "Here is a person, said they, "who hears at the distance of 100 Yojans;" and, without having studied, they pretended to teach the Vedas, Puranas, Bharata, and Metaphysics, which consist in disputation, According to their will they produced Shastras and Purans, composed in elegant language; they traversed the three regions of the universe and beheld the mountain Meru sparkling with gems. By the science of illusion they raised a spot, and boasting that it was sanctified by the presence of divinities. they deceived the King, saying, "sit down, here there is neither birth nor death ; the country is naturally delightful ; here are beautiful celestial singers of playful mien whose hands administer delights, and who know kow to charm the heart ; here are rivers whose sand is gold ; damsels with slender waists and round hips, whose faces resemble water-lilies ; and here are gardens producing trees whose fruits are rubies :—enjoy all these as the recompense of your holy deeds."

Tranquillity. Go on.

Religion. Influenced by Maya, Reason said. "These are excellent !" he believed in his mind that they were realities and determined to eojoy them ; and thus he fell into the path of credulity.

Tranquillity. Our Lord is then again ensnared in the net of worldly affections.

---

1 This is spoken ironically, and alludes to the appearances raised by the jugglers. The appearances are whatever we perceive in the world, and jugglers are our senses.

1 Vadavanala.—A submarine fire, which is supposed to consume 12 yojans of water daily.

Religion. No, no.

Tranquillity. What then ?

Religion. A Logician, who was standing near, fixing his eyes red with anger on these impostors, thus spoke to our Lord :— "My Lord, what are you doing? Do you not know that these persons who eagerly devour sensual pleasures, and delude the people, will precipitate you again into the fierce fire of external things. Did you not embark in the vessel of divine meditation to be carried over the gulf of passion ; will you now proudly leave it, and perish in a river of fire ? "

Tranquillity. Well.

Religion. Hearing these words, the King said. "Such external objects, to be sure very fine [1] ," and then he began to revile this deceitful science.

Tranquillity. Bravo ! bravo ! But where are you going ?

Religion. At the Command of my Lord I am going to meet Reason. I must therefore proceed quickly, and direct my steps towards the King.

Tranquillity. And the great King has ordered me to bring Revelation; Well : I shall go.

MAN *enters.*

Man. (*Musing with joy.*) Hear the wonderful acts of the Goddess ! Devotion ! Aided by her, I have successfully buffeted the waves of trouble ; I have risen from the fearful whirlpool of affection ; I am tranquil, having escaped from the crocodile jaws of friends, family, and relations. I have extinguished the internal fire [2] of Anger, and burst the cords which formed the net work of Insatiableness. Thus have I crossed the sea of Passion, and safely reached the opposite shore.

---

1 This is spoken ironically, and alludes to the appearances raised by the jugglers. The appearances are whatever we perceive in this world, and jugglers are our senses.

2 Vadvanala.—A submarine fire, which is supposed to consume 12 yojans of water daily.

REVELATION *and* TRANQUILLITY *enter.*

Revelation. My dear, how can I endure the face of cruel Reason, who for a long time neglected me, as if I had been the wife of another.

Tranquillity. O Goddess! why do you return to him who behaved so cruelly?

Revelation. Did you not see my distress, and do you talk in this manner?—While Reason was absent, what wicked unprincipled fellow did not desire to have unhappy me for his hand-maid? The bracelets were taken from my arm and broken, and my hair was dishevelled by their eagerness to get the precious stone with which it was fastened.

Tranquillity. These were the evil doings of Passion; no fault can be imputed to Reason. It was Passion, who, by means of Love and others, caused Reason, the instructor of Mind, to separate from you. But the natural disposition of a respectable woman is to wait till her husband be rescued from the trouble into which he has fallen: you must, therefore, meet the King with kind looks and endearing words; for now your enemies are destroyed and all your desires are fulfilled.

Revelation. My dear, I am coming along with my daughter Gita, and shall meet him in secret; but you will respectfully answer whatever question is asked by my husband (Reason) or by Man, and thus intellect will rise; for how can I speak with confidence before the Gurus.

Tranquillity. This subject[1], however, need not be discussed by means of Gita, for it has been already declared to him by the Goddess Devotion.—Walk on, and shew respect to pristine Man, and to your husband, by appearing in their presence.

Revelation. As you desire.

[*They walk forward.*

---

1 The Rise of Intellect.

The KING[1] *and* RELIGION *enter.*

King. Will Tranquillity find my beloved Revelation?

Religion. She has departed to execute your orders.—Why should she not find her?

King. How?

Religion. The Goddess Devotion has already told you that Revelation, through fear of Logic, has taken refuge with Gita in the temple of Vishnu, on the mountain Mandara.

King. Why is she afraid of Logic?

Religion. This will be explained to you. Let us proceed. Here is Man sitting alone, and is waiting to see you.

King. (*Going towards him.*) Venerable Sire, I greet thee.

Man. Learning reverses the order of nature. Your great learning has enabled you to instruct me, which gives you the authority of a Father. Thus when the Rishi had lost the road of virtue, he asked directions from his son; and after being well instructed, he said to him, "Hearken; you must act towards me as a father—this is your duty."

Tranquillity. O Goddess! The Lord is sitting in company with Reason; let us go to them. (*Going to them.*) O Lord, the Goddess Revelation has come to prostrate herself at your feet.

Man. No, no, she is my mother, by whom I was instructed respecting the First Principle, and it becomes me to reverence her. There is, however, a great difference between the Goddess and a mother, in regard to instruction. Our mother binds the knot of worldly affections, the Goddess cuts it asunder.—(REVELATION *seeing* REASON, *salutes him, and sits down at a distance.*)

Man. My mother, tell me where have you lived this long time?

---

1. Reason.

Revelation. I have spent the time at Maths [1], in public places [2]; and in temples which contain no image of God [3], hearing the discourse of foolish people.

Man. Did they understand any thing respecting your opinions?

Revelation. No; they merely expressed whatever came into their own imagination, without understanding my words, like a chattering of Dravid woman [4]. They spoke for the sake of gain, and not to get a knowledge of my doctrines.

Man. Say on.

Revelation. Departing thence, I met sacrifice [5] on the road surrounded with deer-skins, fire-wood, clarified butter, and sacrificial vessels, along with Ishti, Pashu, and Soma [6], and whose rites are described in the Puranas, in the Sections on Duties.

Man. Well.

Revelation. I thought that she who is named the Bearer of Books [7], must have some Knowledge of my principles and therefore I resolved to pass a few days with her.

Man. Proceed.

Revelation. On approaching, she received me courteously, and asked what were my desires? I answered, having no protector, I desire permission to abide with you.

Man. Go on.

---

1 The retreat of Sanyasis, Gosanvis, Digambaras &c. Jain colleges are also named maths.

2 A square in which people meet ;- any public place.

3 I have not been able to ascertain the Sect to which these temples belonged; it is evident, however, that they belonged to some Hindu Sectaries.

4 It is said that Dravid women cannot pronounce distinctly.

5 Yajna-vidya.

6 Different kinds of Sacrifices.

7 Alluding to the number of books in which sacrificial rites and ceremonies are described.

Revelation. She then inquired respecting the nature of my worship.

Man. Well.

Revelation. I replied, I worship him by whom the world was created, in whom it moves, to whom it shall return, and in whose light it shines; the Lord, whose glory is eternal and unspeakable, who is without change, everlasting, quiescent, and to whom holy men proceed who have dispelled the darkness of error[1]. She said, "How can He be God who is without action? It is action[2] which dissolves sensual connections, and not spiritual contemplation; on this account, those who perform actions to deliver themselves from worldly passions, and whose minds are tranquil desire to live one hundred years. Your presence is not required, unless you worship Him who acts and enjoys;—how long must I abide in spiritual Contemplation, and what is there objectionable in my doctrines?"

King. (*In derision.*) The understanding of Sacrifice is corrupt; her vision is obstructed by smoke, and she is bewildered by false Logic. The Almighty Lord commands Maya by a nod, who then spreads out the universe: thus iron, though motionless itself, is moved by the presence of the magnet[3]. Such, however, is his state of vision who is under the influence of error. Sacrifice pretends to remove by action this sensual state, which proceeds from ignorance: this is like employing darkness to cure a person whose want of sight proceeds from darkness. But the enlightened man is absorbed in him who creates the seven perishable delusive worlds; and in no other way can deliverance be obtained from mortal births.

Man. Go on.

Revelation. Sacrifice, after some reflection, said, "My friend, if you stay here, my disciples, who are immersed in evil desires, will despise their duties; be gracious, then, and if it please you, depart to some other place."

---

1 The error of duality, or of believing more existences than one.

2 Religious rites and duties.

3 Maya is not itself active, but moves and acts as directed by the living spirit.

Man. Proceed.

Revelation. I then left her, and went on.

Man. Well.

Revelation. Afterwards I saw Mimansa, attended with Karma Kanda[1]; she who subdivides duties which are accompanied with reward, and performs them by means of her assistants[2] who are publicly known; she who has reciprocally connected the various duties together, and who is supported by the authority of the Vedas[3].

Man. Well.

Revelation. As in the former instance, I requested permission to remain with her a short time, she said, "Remain;" and then asked about my worship. I repeated the words—"I worship him," &c.

Revelation. Upon this, she looked at those who were standing beside her, and said, "she cannot assist us, because she does not admit that men go to another world, where the reward of virtue is enjoyed[4]; she ought to be instructed how to perform the requisite duties." One of her disciples answered, "this is extremely proper," another, named Kumarila Swami,[5] who is greatly celebrated, and knows her sentiments intimately, said, "O Goddess, she will not unite herself to man who acts, but she will adhere to the Lord, who neither acts nor enjoys, and with whom actions are not required." Another said, "What! is there any other being besides those visible beings whom we be-

---

1 A division of the system which treats of the different rites and duties. [See Colebrooke's Essays, Vol. I. p. 296.] 2 Anga.

3 This passage is too elliptical to be perfectly understood, but it will receive some illustration from what is said of the Mimansa tenets, in the Appendix.

4 She believes that the soul should desire the state of the eternal one, all pervading Being, and not the reward of actions in a separate state of blessedness.

5 An eminent disciple of Jaimini, the founder of the Mimansa philosophy. [See Colebrooke's Essays, Vol. I. pp. 297. 298, 312.]

hold?" Kumarila Swami smiled, and said, "Yes there is; there is one who beholds the actions of all, and there is one whose intellect is darkened by passion; there is one who seeks the rewards of actions, and there is one who confers the rewards; there is one who performs duties, and there is one who dispenses retribution. Why, then, should action be ascribed to the Supreme impassible Lord?"

King. Well said! Kumarila Swami, your understanding is excellent; may you be renowned[1]! "Two birds, who always accompanied each other, and mutual friends, perched upon one tree[2]: one of them ate the ripe fruit; the other refrained from eating, but merely sat and looked at it."

Man. Well.

Revelation. I then took leave of Mimansa, and departed.

Man. Well.

Revelation. Proceeding onwards, I beheld Metaphysics, attended by a number of pupils, such as those[3] who affirm that there is a being distinct from the universe, ; those[4] who deal in syllogisms and talk about principles and elements; who delight in sophistry, and in puzzling people's understandings; who dispute for victory, and in order to fix the imputation of error on other persons' opinions; those[5] who maintain that God and nature are separate beings, and are perpetually enumerating the twenty-five elements, saying, that consciousness arose from magnitude[6]. &c. and so on in successive progression.

---

1 This is cited from one of the Vedas; the bird which ate of the fruit is the sentient soul, the other is pure spirit. The example of a bird is used because it flies freely through the air; denoting that these two were free agents.

2 Body, Matter, or Maya. 3 Com.—Patanjalists.

4 Com.—Naiyayikas or Logicians. [Colebrooke's Essays, V. I. p. 261.]

5 Com.—The Sankhyas, who maintain that nature, in which the three qualities reside, is the origin of all things.—The Three qualities are Satva, Raja, Tama, or truth, passion, and darkness. [Colebr's Ess. V. I. p. 249.]

6 Primary matter; the principle of magnitude; it does not possess figure or Visibility itself, but is the origin of all visible and figured things.

Man. Well.

Revelation. I went to them, and the same introductory conversation passed between us as with the other. They then began to talk derisively; one said, "O Revelation, the world arose from atoms [1]; another said, "Why do you ascribe change to God, and depend on virtues which are of a perishable nature?" and a third affirmed that the world was produced by nature.

King. Erroneous sentiments! These persons do not even understand logical reasoning. Every thing finite or visible, is created because it is an effect; as a goblet, &c. atoms (finitude) therefore must be admitted; but this world being an effect, is not real [2], is finite, and is destroyed and renewed; it is like the moon which is seen in water, the appearance of cities in the air, dreams, and the object exhibited by legerdemain; it seems to exist only while the soul is not perceived to be comprehended in Hara; but when the knowledge of the first principle is obtained, it vanishes away: thus the pearl-oyster presents the appearance of silver, and a cord that of a serpent [3]. The objection which charges us with attributing change to God is fit only for children. How can this Supreme Spirit, who is unchangeable, without parts, perfect without beginning or end, and whose glory is eternal, suffer change in the work of creation? Does the appearance of cloud cause a change in the æther.

Man. Well said: this discourse delights my soul; it is the reasoning of a wise man, (*To* REVELATION.) Proceeds.—

Revelation. Then they all said, "this person maintains that the soul is released from confinment when all things are annihilated; she walks in the road of the Nastikas; do not permit her

---

1 What is measurable, finitude.

2 *Nones;* it has no real permanent existence, being dependent on what is *ens*, or Spirit.

3 Whilst the real nature of the Oyster and the cord are not known.

to escape." On this they all attempted in a tumultuous manner, to seize me.

Man. Very bad.

Revelation. I fled with the utmost speed, and entered the country of Dandakaranya, where, not far from a temple of Vishnu, which stands on the mountain Mandara*, they broke off the bracelets from my arms and wrists, and stole the ornament which bound up my hair.

Man. Well.

Revelation. Meantime some men rushed out of the temple armed with clubs, and beat them so severely that they all fled from the country.

King. (*With joy.*) How could the divine Lord endure those who sought your ruins?

Man. Well.

Revelation. My necklace broken, my clothes carried away, the ornaments dropped from my feet, and full of terror, I sought refuge in the house of Gita. My daughter Gita, seeing me come, was overwhelmed with joy, and calling out, "mother, mother," she embraced me, and caused me to sit down. After hearing what had happened, she said, "my mother, be not distressed; these demoniacal minded persons deny your credibility, and walk according to their own imaginations; but God will punish them: he has declared concerning them, I will cast down these malicious, cruel, abject, wretches into an abode of misery and the womb evil spirit."

Man. *With* (*wonder.*) O goddess, I wish to be informed by your favour, what is the name of God?

Revelation. (*Angrily.*) How can an answer be given to him who does not comprehend his own spirit, any more than it is possible to inform a blind man respecting the figure of his body?

Man. (*With delight.*) How can I, who am spirit, be the Supreme Lord?

Revelation. The eternal God is not distinct from thee; and thou art not distinct from God, the greatest of beings: but

* [In Bhagalpur—See Francklin's Site of Palibothra, Pt. II. p. 14.]

thou appearest to be a separate being in consequence of Maya, like an image of the sun reflected in water.

Man. (*To* REASON.) I do not fully comprehend what the goddess has said; for she affirms that I, who am united to body, who am a separate individual, and subject to birth and death,—am the immutable, happy, and living spirit.

Reason. Being ignorant of the thing, you do not understand her words; your acknowledgment is true.

Man. Inform me by what means I may understand their meaning.

Reason. When thou shalt know that the soul is comprehended in living spirit ; when thou shalt meditate on the first principle, when thy mind and consciousness shall be destroyed, and when every thing around thee shall disappear, then the glorious God, who removes mental error, who is unchangeable, eternal, and happy, will become manifest.

(MAN *reflects with joy on what he has heard.*)

MEDITATION *enters.*

Meditation. I have been commissioned by Devotion, to reveal her secret thoughts to Revelation and Reason and she has also commanded me to abide with Man. (*Looking.*) Here is the goddess, not far off from Reason and Man. I shall approach her. (*Approaches, and addresses her.*) The god Devotion thus spoke to me in the assembly, "The gods are merely ideas of the understanding ; this I know by divine vision. Thou O goddess, art pregnant, and in thy womb are twins—Science and Intellect ; and this Science and the Science of Devotion[1] shall meet together in thy mind."

Revelation. May it be as the goddess has said.

(*Goes out along with* REASON.

---

1. Sankarshana Vidya ; that knowledge which is acquired by Yoga devotion, or ecstatic vision.

MEDITATION *enters into* MAN.

Man. (*Reflecting on what has happened behind the scene.*) Wonderful! Wonderful! she[1] who sprung from the divided breast of Mind, has suddenly vanished; as a bright stream of lightning rending the clouds illumines the world and in a moment disappears, she engulphed Passion and his adherents, and that glorious being Intellect has arisen in Man.

INTELLECT *enters.*

Intellect. I am intellect, before whose splendour the three worlds pass away, and metaphysical errors cease respecting pervading, removing, carrying, destroying, polishing, and ornamenting, for there is nothing. This is man: I shall go to him. (*Goes to him.*) O Man, Intellect salutes thee!

Man. (*With delight.*) My child, come and embrace me.

(*They embrace.*

Man. (*Joyfully.*) The shades of darkness are dispersed, and the morning appears for the blackness of passion is removed, and my sleep is broken; the cool-beams of intellect shine upon me: Religion, Reason, Understanding, Tranquillity, Penance, &c. the whole world seem to be Vishnu. Through the favour of Vishnu I am become perfect. Now I have no consciousness of existence; I speak to none, it is indifferent where I go, or what befalls me: I am tranquil, carnal ties, fear sorrow, the influence of former actions, and passion, have come to an end. I have reached the state of annihilation, and immediately I shall assume the condition of a Muni.

DEVOTION *enters.*

Devotion. (*Walking joyfully.*) All my wishes have been speedily accomplished. I now behold you delivered from all your enemies.

Man. O Devotion, when you are propitious, how can there be distress! I prostrate myself at your feet.

Devotion. (*Raising him up.*) Rise up, my son; have you any other request to make?

---

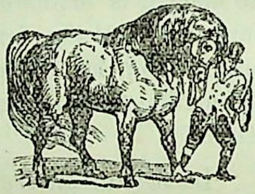
1. Science.

Man. What can I desire? Reason having conquered the enemy, his purposes are finished. O lotus-eyed damsel, I am now seated at the feet of the Supreme Lord.

May plentiful rain water the earth; may prosperous kings govern the world; may holy men, who remove ignorance by the light of the first principle, safely cross the sea of passion, the bottom of which are sensible objects and affection.

[*They all go out.*

END OF THE PRABODHA CHANDRODAYA NATAK.



ATMA BODHA,

OR

THE KNOWLEDGE OF SPIRIT.

ATMA BODHA,

OR

THE KNOWLEDGE OF SPIRIT.

1. This Treatise on the knowledge of Spirit, is designed for those who are seeking deliverance from mortal births, who expiate their sins by rigid austerities, who are tranquil, and in whom all passions and desires are subdued.

2. Besides knowledge[1] there is no other means[2]; it is manifestly the only instrument which loosens the bands of passion; as fire is indispensably requisite in cooking, without knowledge beatitude cannot be obtained.

3. Action[3] not being opposed to ignorance cannot remove it; but knowledge dispels ignorance, as the light dispels darkness.

4. When the ignorance which arises from earthly affections is removed, Spirit, by its own splendour, shines forth in an undivided state, as the sun spreads its effulgence when the cloud is dispersed.

5. The soul which is covered with the rust of ignorance being purified by the exercise of reason, knowledge itself also disappears[4] as the Katak seed purifies turbid water, and afterwards disappears combining with it.

---

1. In this tract, Knowledge, by way of eminence, signifies the perception of the universe as one simple being.

2. Com.—Austerities, devotion, praise, sacrifice, &c. are merely subservient to knowledge in obtaining beatitude.

3. Action in general is opposed to that quiescent state in which extatic vision is enjoyed, and the soul conceives itself to be one with God; it here more particularly denotes religious rites, ceremonies, and duties or whatever action is performed in order to obtain supreme felicity.

4. Com.—Knowledge is then reflected in Spirit, exists in it, and is the same with it and thus Spirit shines forth as one.

6. Life is like a dream, in which various passions, &c. are experienced ; during their existence they appear to be real, but when the person awakes it is discovered that they were an illusion.

7. The world seems real until Brahma be comprehended, who dwells in all things undivided, as the pearl-oyster appears to be silver[5].

8. All the variety of beings hang[6] on the true living Spirit, and are comprehended in the eternal all-pervading Being, as the different kinds of ornaments are comprehended in gold.

9. The Ruler of the organs of sense, the Self-existent, is, like the firmament subjected to different accidents, and from their distinctions he displays distinct existences ; but when these accidents are destroyed, he remains the One Being[7].

10. In consequence of these accidents different species, names, and characters are attributed to Spirit,as different tastes and colours are ascribed to water[8].

11. The body is composed of the gross parts of the five elements ; it is under the influence of destiny, and is the habitation of pleasure and of pain[9].

---

5. Com.—As long as the dark shell and the triangular figures of the oyster are not perceived.

6 Lit.—Are strung on him as beads on a thread.

7. Com.—The Lord, who restrains the senses, who is diffused through all, when reflected in the various beings which were formed by Maya, appears to be many ; but after these illusory corporeal appearances vanish the idea of many ceases, and the Divine unity is apprehended.

8. Com.—As water, which itself is insipid, imbibes a bitter, pungent, sweet, or sour taste, and exhibits a red, yellow, &c. colour, according to the substances with which it is combined so, in consequence of different accidents different species, names, and characters are attributed to Spirit, though they do not naturally belong to it.

9. Com.—Three accidents for the human frame, which is supposed to include three different parts or bodies, are by ignorance ascribed to God, the first of which is named Sthul or large. It is formed by dividing each of the five elements, and after separating the finer parts, the gross parts are mixed together.

12. The subtle[10] body is not formed of these gross materials, but is united with the spirits of life[11], with Mind, Understanding, and the ten organs, and it is the instrument of sensation.

13. That unintelligent principle which is from the beginning, and is indescribable, is called the original accidents; what is different from these three accidents is denominated Spirit[12].

14. Occupying the five places of life and passion, pur Spirit assumes their nature, as crystal exhibits the colours of the objects applied to it [13].

15. After mortifying the body, which contains these five places, pure spirit is discerned by reason, as rice is separated from the husk by beating it.

16. The eternal and omnipresent Spirit does not manifest himself in every place; he is beheld in the understanding, and not in material objects as an image is reflected in a mirror.

17. Spirit is distinguished from the body, organs of sense, mind, and understanding, by the operations they perform. Spirit is that which beholds the actions of all, as a king beholds the action of his subjects[14].

18. Ignorant men imagine that Spirit is the agent in the operations of the organs of sense, &c. as the moon has the appearance of motion when the clouds are passing over it.

---

10. Sukshama. It is also called Lingadeha, sensitive principle or body.

11. The five spirits of life are the five divisions or operations of Mahaprana; they are named Prana, Apana, Vyana, Udana, Samana, and reside respectively in the heart, the bowels, the whole body, the throat, and the navel.

12. Com:—Indescribable, is that which cannot be affirmed to be either true or false. See Appendix.

13. Com.—The five places are those of digestion, life, passion, consciousness, and happiness. Pure Spirit, by an illusory connection with these places, exhibits their nature, but it is not affected by them. We have mentioned these accidents in order to show the nature of Spirit, or essence; but it is not necessary to advert to them after a knowledge of the first principle has been obtained.

14 But does not engage in them.

19. The body, organs of sense, mind, and understanding; sustained by the Living Spirit, perform their several functions, as the people conduct their affairs, by the light of the sun [15].

20. The properties of body, organs of sense, and mind, are conceived to exist in the true living spirit, as the moon seems to move when it is reflected in running water.

21. Action, &c. which are the accidents of minds, are through ignorance attributed to spirit; in the same manner as from ignorance a blue colour is attributed to the sky.

22. Affection, desire, pleasure, pain, &c. exist in the understanding [16]; in profound sleep, when it ceases, they are not experienced: consequently they exist in the understanding, and not in spirit [17].

23. As the sun is naturally resplendent, water cold, and fire warm; so spirit is in its own essence true, happy, eternal, and without pollution.

24, Having through ignornace ascribed both intellect and understanding to spirit, people begin to say, I am, I know, &c.

25. As spirit is incapable of change, and intellect is not comprehended in understanding, the soul, being conversant with

---

15. Com.—The body, organs of sense, mind, and understanding possess life—why, then, do you affirm that Spirit is the only living being. We answer, That body, &c. upheld by the eternal, living Spirit, perform their functions, as men perform the acts of life, by the light of the sun ; but Spirit alone is life, and the body, organs of sense, &c. are inert and motionless.

16. Here it perhaps signifies consciousness, or the mental faculties in general.

17. Com.—The Vaisheshikas (followers of Kanada) maintain that affection, desire, pleasure, and pain, are properties of Spirit ; but this is an erroneous opinion.—They belong to the understanding ; for they are felt in the state of waking and dreaming, whilst the understanding exists ; but when it ceases (lit. resides into the original accidents) in profound sleep they are not felt ; hence they are illusions which exist in the understanding, and not in Spirit.

impure principles, ignorantly says, I am, and is thus deluled[18].

26. Conceiving that he is soul, man becomes afraid, like a person who mistakes a piece of cord for a serpent; but his fear is removed by the perception that he is not soul, but the universal spirit[19].

27. Spirit causes the understanding, organs of sense, &c. to appear, as a lamp renders objects visible; but spirit is not made manifest by these gross natures.

28. Spirit, which is itself life, requires no other living being, but is manifested by its own animate nature; as one lamp does not require another to make it visible[20].

---

18. I almost despair of rendering this passage perfectly intelligible but the following appears to be its meaning:—Spirit is incapable of change or mutation, and pure intellect does not, like understanding, display active qualities; accordingly, the vital soul being acquainted with perceptions only which arise from the active principles of things, and not discerning the nature of Spirit in its original, quiescent state,—conceives that itself acts and exists as a separate individual; and from this ignorance proceeds the illusion of external beings. The active principles of nature are called impure, because action is supposed to be the cause of those passions and affections which defile the soul.

19. Com.—Man attributes to himself the nature of soul, and thus believing in the existence of another being, he is filled with fear; but when he is instructed in the doctrines of the Shastras by his teacher, and beholds by the eye of reason, that he is not soul, but the indivisible, living, happy, one Spirit, his fear is removed; he is delivered from pain, and enjoys supreme bliss....It may be proper to remark, that Atma or Spirit, primarily signifies Being, which, according to this system, is without qualities: Jiva or Soul, is Being in a sentient state; that which feels, acts, and enjoys. Perhaps it would have been more correct to have translated Atma, Being; and Jiva, Sensation. See Appendix.

20. The knowledge of the existence of inanimate matter, depends on a percipient being; whereas, the knowledge of spirit, which is itself life, depends not on another percipient, but Spirit discerns and comprehends its own existence....Perhaps it was intended to intimate that the essence of existence consists either in a consciousness in the thing itself or in its being discerned by a percipient, for it is impossible to conceive of existence altogether independent of consciousness or perception; hence, if the knowledge of an object's existence results not from its own conscitousness, but from the perception of it by another, it can be said to exist only as long as it is perceived.

29. Having by the declaration, It is not, It is not [21], removed all the accidents which constitute the world—the soul and the universal spirit are, by means of the celebrated words, discerned to be One[22].

30. The unintelligent objects, as body, &c. are of a fleeting, visible nature, and resemble bubbles on the surface of water; but it is required to believe that I am the unpolluted Brahma, whose nature is unlike to them[23].

31. I, who am different from the body, experience neither birth, growth, decay, nor death; and being devoid of organs of sense, I am independent of their objects as sound, &c[24].

32. Not having mind (sense) I do not feel pain, desire, envy, nor fear; instructed by the Vedas, I know that I have neither life nor mind, but am a clear, transparent being.

33. By Brahma were produced life, mind, the organs of sensation, action, the ether, air, fire, water, earth, which compose the universe[25].

34. I am without quality or action; everlasting without volition, happy, unchangeable, without figure; eternally free, and unpolluted.

35. I am like ether, which is universally diffused, and per-

---

21. This alludes to the denial of the material world, and of all individual beings and faculties, passions, &c.

22. Com.—The celebrated words, "Thou art he ; this Spirit (of mine) is Brahma ; I am he.'

23. It is asked, may we not possess the knowledge of Spirit without denying the existence of other objects. We reply, that without the belief of the non-existence of other objects, the knowledge of Spirit cannot be obtained.—Thus until a person perceives that this is not a serpent he cannot know that it is a piece of cord.

24. Com.—The five following Shlokas describe our nature as discovered by abstraction and intellectual experience.

25. This shloka is taken from one of the Vedas, and explains the production of life, mind, &c.

vades both the exterior and interior of things; I am incorruptible, everlasting; I am the same in all things, pure, impassible, unpolluted, immoveable.

36. "I am the great Brahma, who is eternal, pure, free, one, uninterruptedly happy, not two, existent, percipient, and without end[26]."

37. The perpetual conception that I am Brahma himself removes the confusion arising from ignorance, in the same manner as disease is removed by medicine.

38. He whose mind does not contemplate another, who retires to an uninhabited place, whose desires are annihilated, and whose passions are subdued, perceives that spirit is one and eternal.

39. A man of good understanding, does, without doubt, annihilate all sensible objects in spirit, and contemplates always one spirit, which resembles pure space.

40. He who comprehends invisible essence, having rejected the idea of forms and distinctions, exists in the universal, living, happy being.

41. In the great Spirit, he does not observe the distinction, of percipient, perception, and objects perceived ; he beholds one infinite, happy existence, which is manifested by its own nature.

42. Thus as fire is caused by the friction of two pieces of wood, so by the continual contemplation of spirit, a flame of knowledge is kindled, which burns up the stubble of ignoancé.

43. The darkness is first dispersed by the dawn of knowledge, and then spirit shines forth, as the rising of the sun follows the dawn of day.

44. Spirit exists always, but in consequence of ignorance its existence is not perceived ; but when this ignorance ceases,

26. This is cited from one of the Vedas.—Percipient signifies merely the abstract nature, and not the active quality of perfection.

Spirit is discerned ; as an ornament which had been hid behind a person.

45. As from indistinct vision, a post is sometimes supposed to be a man, so the nature of Jiva, or Soul, is attributed to being ; but when the principle is apprehended, this error disappears.

46. When knowledge arises from the perception of the first principle, it dispels that ignorance which says, I am, this is mine ; as uncertainty respecting the road is removed by the rising of the sun.

47. The Yogi, whose intellect is perfect, beholds all things dwelling in himself. and thus by the eye of knowledge, he perceives that every thing is Spirit.

48. He knows that all this frame of things is Spirit, and that besides Spirit there is nothing ; as the various kinds of goblets, &c. are earth ; and thus he perceives that he himself is all things [27].

49. The emancipated soul is that illuminated person who throws off his former accidents and qualities, and becomes one with the true, living, happy Being ; in like manner as the chrysalis becomes a bee.

50. The Yogi having crossed the sea of passion, and slain the evil spirits Love, Hatred, &c., is joined to tranquillity and rejoices in Spirit.

51. Having renounced that pleasure which arises from external perishable objects, and enjoying spiritual delight, he is serene as the taper under a cover, and rejoices in his own essence.

---

27. Com.—All sensible objects are beheld to exist in Spirit, without any distinction " they differ merely in designation, accident, and name as earthen utensils receive different names, though they be only different forms of earth." Vedas.

52. The Muni, during his residence in the body, is not affected by its properties; as the firmament is not affected by what floats in it: knowing all things, he remains unconcerned[28], and moves free as the wind[29].

53. When the accidents[30] are destroyed, the Muni, and all beings enter into the all pervading Essence, as water mixes with water, ether with ether, fire with fire, &c.

54. He is Brahma, after possessing whom, there is nothing to be possessed; after enjoying whose happiness, there is no happiness to be desired; and after attaining the knowledge of whom, there is no knowledge to be attained.

55. He is Brahma, whom having seen, no other object is beheld; after becoming whom, no birth is experienced; after the perception of whom, there is nothing to be perceived.

56. He is Brahma, who is diffused through all; in the middle space, in what is above and what is beneath, the true, the living, the happy, without duality, indivisible, eternal, and one.

57. Again; he is Brahma who is described in the Vedanta as the being who is distinct from what he pervades, who is incorruptible, unceasingly happy, and one.

58. Upheld by a portion of happiness of the eternally happy Being, Brahma and the other gods may by inference be called happy beings.

59. All things are united to him, all acts depend on him; therefore Brahma is diffused through all, as the butter is diffused through milk.

60. He is denominated Brahma who is without magnitude,

---

28. Lit.—Like an idiot; one who is stupid and unaffected by any thing around him.

29. His movements are not impeded or arrested by passion, affection, &c.

30 The Sthula and Sukshama bodies.

unextended, uncreated, uncorruptible, without figure, qualities, or character.

61. He is Brahma by whom all things are illuminated, whose light causes the sun and all luminous bodies to shine, but who is not made manifest by their light[31].

62. He himself pervades his own eternal essence, and contemplates the whole world appearing Brahma, as fire pervades an ignited ball of iron, and also displays itself externally.

63. Brahma is dissimilar to the world, and besides Brahma there is nothing; whatever seems to exist besides him is an illusion, like the appearance of water in the desert of Maru.

64. Whatever is seen, whatever is heard, nothing exists besides Brahma, and by the knowledge of the principle Brahma is beheld as the true, living, happy being, without duality.

65. The eye of knowledge beholds the true, living, happy, all-pervading being; but the eye of ignorance does not behold him; as a blind man does not see the light.

66. The soul being enlightened by hearing Meditation, &c. and burning with the fire of knowledge, is delivered from all its impurities, and shines in its own splendour, as gold which is purified in the fire.

67. When the sun of spiritual knowledge arises in the sky of the heart, it dispels the darkness, it pervades all, comprehends all, and illumines all.

68. He who has made the pilgrimage of his own Spirit, a pilgrimage in which there is no concern respecting situation, place, or time, which is everywhere ; in which neither cold nor heat are experienced, which bestows perpetual happiness, and freedom from sorrow ; he is without action, knows all things, pervades all things, and obtains eternal beatitude.

31. "In his presence the sun shines not, neither the moon nor the stars ; the lightning itself is not seen : what then is fire." ! Veda.

END OF THE ATMA BODHA.

APPENDIX.

APPENDIX.

The Theological and Philosophical opinions advanced or alluded to in the preceding pages being involved in considerable obscurity, an attempt at a short illustration of them may not be deemed superfluous. A full history and explanation of them would far exceed the limits of an appendix, and also require a more extensive acquaintance than at present I possess of the writings in which they are contained. Some indulgence must be requested even for the few observations I have ventured to make; they are brief and superficial, and confined chiefly to those parts of each system which are noticed in the translations.

In the Rise of the Moon of Intellect eight remarkable systems are mentioned, some of them indeed in a very cursory manner, but so as to exhibit their leading and distinguishing features; they are named Vedanta, Nyaya, Sankhya, Mimansa, Patanjala, Charvaka, Jaina, and Bauddha: The object both of Shankarácharya, and Krishnamishra, was to establish the principles of Vedanta, and they bring forward the other doctrines only to expose their errors and absurdities; it will seldom however be found that they are guilty of misrepresentation.

It is necessary to keep in mind that the Vedanta, Nyaya, Sankhya, Mimansa, and Patanjala are philosophical and not religious systems, and also that the authors of the Play and the Treatise confine themselves almost entirely to the philosophy of the heterodox religious Sects. A difference of philosophical opinion connected with the systems which admit the authority of the Vedas, is not incompatible with the worship of the same divinity, and the observance of the same religious rites and practices. The religious distinctions observed amongst the Hindus result from the peculiar or exclusive veneration paid to a particular deity, and the adoption of those books which celebrate him as the greatest of beings. The Vaishnavas maintain "that Vishnu is the First of Beings, because Brahma

sprang from his navel; the worshippers of Shiva assert his supremacy, because Vishnu is unable to discover his feet, and the followers of Ganesha believe that he is the supreme Lord, because Mahadeva or Shiva before slaying the demon Puratraya, paid adoration to him who controls all events." And thus, as is remarked by the author of the Panchdashi, "the worshippers of other gods affirm that they are above all, each individual conceiving the being whom he adores is the Supreme Lord." These sectaries support their respective tenets and belief by the Sutras, Mantras, Puranas, &c. which declare the object of their veneration to be the First Being in the universe, and they are distinguished by the peculiar rites, observances, marks, and dress enjoined in these sacred books. The followers however of the Brahmanical systems of philosophy, may belong indiscriminately to any of these religious sects; and accordingly we find that the Vedanta philosophy is professed by numbers in Bengal who are chiefly Vaishnavas, whilst it is also the system most generally received on the western side of India, where the great majority are either pure Shaivas or of the Smartha sect, which ordains equal adoration to Mahadeva and Vishnú.

The eight sects which have been enumerated, may be divided into two classes; those who admit the Vedas, and those who reject them. The first class includes the Vedanta, Nyaya, Mimansa, Patanjala, and Sankhya; the second class embraces the Jainas, Bauddhas, and Charvakas. In the following remarks I shall consider chiefly the Vedanta system.

The name Vedanta, which signifies what is contained in the Vedas was probably given to this sect or assumed by it, because its doctrines are derived entirely from the text of the Vedas, according to the most literal interpretation; whereas the other sects, besides supporting their opinions by that sacred authority employ logical reasonings in their investigations.

The fundamental principle of the Vedanta* philosophy is, that the universe is one simple, unextended, indivisible Being, who is denominated the true, the living, the happy, to distinguish him from illusory, inanimate, visible appearances. It is evident that no des-

---

[* Conf. Colebrooke's, Essays, Vol. I. pp. 325-377, or Transactions Royal Asiatic Society Vol. II. pp. 1-39.]

cription can be given of this Being; hence in answering enquiries the Vedantas sometimes say that he is nothing, which must be understood merely to intimate a negation of sensible qualities, figure, extension, &c., and also of the mental affections, passion &c. Whilst this Being remains in a state of rest there is no visible world or sensitive existences; but when at the impulse of desire motion is excited in him, all the variety of appearances and sensations which form the universe are displayed. The first condition of this Being is called Nirgúna, without quality; the second condition is that of Saguna, with quality. The question, how does desire or volition arise in this simple Being, forms the subject of many disputes; and I believe that even the subtlety of Hindu metaphysics has not yet furnished a satisfactory reply.

The motion which results from this desire is denominated Maya which signifies false, illusory, what has no real existence [1]. In popular language it denotes nature, or the principle from which sensible things proceed; and in Mythology it is known under the names Saraswati, Parvati, &c., the consorts of Brahma, Shiva &c., and who are also considered the Shaktis or powers of their respective Lords. The motion which is thus excited is the immediate cause of creation. It is declared in the Veda, "that God as Maya creates the world," and in the Rise of the Moon of Intellect it is said, that Maya or motion produce Mind or Sense, from which again proceed all the active and moral powers of sensitive beings. But Maya, or motion personified, is not supposed to possess inherent activity, its action depends on Being, and hence it is said in the Play that God commands Maya by a nod, who then spreads out the universe. In one of the Vedas it is called *járá*, gross or sluggish, and that which deludes the spirit; and gross or sluggish, it is added, means "inanimate things, as a goblet, &c. and delusion signifies an abstracting or entangling of the intellect." On this account it is said to possess the principle of darkness and error, for it is the gross nature of Maya which prevents the perception of Being, and in consequence of this it causes the erroneous idea of various existences; it is also denominated false or illusory, as it prevents the appearance of activity and real being, whereas it

1 I am not quite certain as to the etymology of this world, but I am told that it has two meatings—negotion and falsehood.

is merely an accident of being, and moves at the will or desire of the essence to which it belongs. It is sometimes however represented as having a real existence, but this means only that it exists as motion or energy, and not as Being. This will explain the ambiguous terms by which it is expressed in several parts of the translations, as where it is affirmed that Maya is neither true nor false. It is not true because it has no essence; and it is not false because it exists as the power of the universal Being. But in general Maya is called an illusion; it is compared to the visions of sleep, to the phantoms which appear in the sky, to the deceptions tricks of legerdemain. "It is impossible to describe Maya, it presents itself to the senses, it is understood by considering it to be like the deceitful forms raised by legerdemain, and the illusory appearances which are beheld in the firmament." Panchada shi [2], Chitra dipa shloka, 141.

In consequence of Maya or motion, Being displays itself under various modifications. In the Vedanta books four modifications of Being are enumerated; "1. Brahma; 2. Kutastha; 3. Jiva; 4. Isha;" and they are compared to four modes of existence of the sky or ether; 1. as it appears clear and limpid in the vault of heaven; 2. as it is confined in a vessel, &c.; 3. as it is reflected with its starry furniture in water; 4. as it is obscured by watery clouds;—shloka 18 and commentary. But as these different states or modifications under which the firmament of ether is beheld, does not change its nature, and as it would be erroneous to ascribe to each of them a distinct essence and separate being, so it is equally erroneous to imagine that the various modifications by which the all-pervading Being exists or displays its power, are real and individual existences. In conformity to this, creation is not considered the production of forms or beings, but only the manifestation of that which exists eternally in the one universal Being. "Creation signifies displaying; destruction denotes concealment. By sensation, action, &c. the whole world which is hid in himself is displayed

---

2. This is a work which, on this side of india, is universally esteemed and admired, as giving an excellent account of the Vedanta tenets; his exhibits a view of them more succinct than is given in the large work of Shánkaracharya, called the Bhashya, whilst it is supposed to be not inferior in clearness and accuracy. I intended also to have given some extracts from the Yoga Vassishtha, a voluminous philosophical poem, but to do this requires more leisure than I have at present.

as the unfolding of a picture displays the figures it contains; by the destruction of sensation and action, the whole world is concealed in himself, as the figures are concealed by folding-up the picture. Dissolution and creation are like night and day, sleeping and waking, shutting and opening the eyes, or like the fleeting ideas which arise in the mind and then vanish away." Chitra dipa shloka, 182, 3, 4, 5.

That modification of Being named Isha, causes the ideas of sensible objects and that modification of it called Jiva or Soul causes Ahankara, or consciousness; in consequence of which there arises in Being the conception of different individual existences which separately think, act, and enjoy; but as these distinctions result entirely from sensation, which is not essence, but accident proceeding from motion in Being, it follows that to attribute to such distinctions a separate individual being is false and illusory, as it is ascribing being to what are only accidents. But if there exist in the universe only simple indivisible being and accidents, then there cannot be many individual beings, and all accidents, must be referred to the simple undivided Essence. Accordingly it is never thought in the Vedanta books, that these accidents exist in distinct individual beings, but it is affirmed that the great Being is subjected to them, and that under their influence there arises in him the illusions of number and individuality; but when the accidents disappear, and these illusions are dispersed by Being ceasing to move, the modification called Jiva, or the soul, and the conception of individual existences no longer continue, and there remains only one all pervading nature. Hence we find this declaration in the Rise of the Moon of Intellect, "that directed by Self-sufficiency or Individuality, Mind, Passion, and others, have bound in chains the Supreme Lord and forcibly carried him away;" which means that the motion of Being, having produced Mind or Sense which is the source of consciousness, passion, &c. there necessarily proceeds the idea of plurality of beings, and by the power of this illusion the Great Being is held in the confinement of Passion and Affection, and says I am; this is mine, &c. This opinion is clearly and strongly expressed in another part of the Play, in which the Universal Being is represented as falling into the sleep of Maya, or the delusion of motion, and beholding various kinds of dreams, such as I was born; this is my father, mother, &c. See page 15. Agree,

ably to this explanation, the Omnipresent Being declares in one of the Vedas, "I am myself in many; by my desire I become the people; by meditation I create the whole world." And it is added in the Sama Veda. "In the beginning there was only reality, (Essence and not accident,) but when the glorious Being began to contemplate numbers, then were resplendent beings produced, and beings from seed." Panchdashi Advaitya dipa shlokas 5, 6.

As a natural consequence of this doctrine, the Vedantas believe that the external world, and also the phenomena of mind, perception, judgment, and passion, are merely the diversified energy or motion of undivided Being, in consequence of which it exists in different states or under various modifications." The whole world is a dream in the undivided, one Brahma, the principle; and the division into animate and inanimate things, arises from the distinction of the divine Spirit and the vital soul.

From the preserver of all (Brahma) down to inanimate objects, all are parts of the Infinite Being. Isha, Sutra, Virat, Brahma, Vishnu, Shiva, Indra, Fire, Ganpati, Bhairava, Mairala, Marika, Yaksha, Rakshasa, Brahmans, Kshatriyas, Vaishyas, Shudras, cows, horses, deer, birds, pimpal trees, vadh trees, mango trees, &c. barley, rice, grass &c., water stones, earth, wood, metals:—all are God, and through them he is worshipped, who is the dispenser of rewards." Chitra dipa, 211, 205, 6, 7, 8.

To prevent it however from being supposed that these distinctions in the visible and animated world are real, and that they have a true separate detached existence, though parts of the Infinite Being, it is declared that their appearance rests on an illusion, and are beheld only by such as are ignorant of Being. "Those who are ignorant of the undivided being, Brahma, the principle, the impossible, one, dispute concerning Jiva and Isha (the soul and divine Spirit) who are the effects of Maya[3]" (shloka, 214.) But when this delusion is dispersed, all these appearances and distinctions vanish away, and there exists only one infinite quiescent Being. To dispel this delusion, therefore, is the only means of obtaining deliverance from sense, passion, and affection, and attaining the condition of the eternal. "He who desires release

from the confinement (of passion, &c.,) must cease to conceive of a distinction between the Soul and the Infinite Spirit, and must reflect that Brahma is the Principle, or that thou and Brahma art one."—Shloka, 219.

From this brief statement of the fundamental doctrine maintained by the followers of Vedanta, I think we may infer that their philosophy is founded on the contemplation of one infinite Being existing under two states or modifications. The first state is that of a pure, simple abstract essence, immoveable and quiescent; the second state is that of Being displaying motion or active qualities. Under the first modification he is named Brahma, or the Great Being; and Kutastha or he who sitteth on high; under the second he is named Isha, the Lord, and Jiva, the soul; or, to adapt this explanation to the division already given of these modifications and to the example by which they were illustrated, we should say that Brahma is Being in its state of simple essence; Isha is Being exerting energy and causing the phenomena of the material universe; Kutastha is Being existing in sensitive creatures in its pure, simple state; and Jiva is Being in a sentient active state. But perhaps it would be more agreeable to the etymology of the words to call Isha the principle of energy or power, and Jiva the principle of sensation. Every thing rests on Brahma or Being; but to him is more immediately referred Isha or power; and to Kutastha is referred Jiva or sensation. In common books and language these terms denote separate individual beings; and also in some philosophical system Brahma or Being and Jiva, that which feels, are considered distinct and differrent beings; but the Vedantas deny a plurality of beings, and assert that the visible phenomena and sensation, are only accidents of one Infinite Being, though in order to be understood they speak of them as distinct existences; hence, then it appears that the Vedanta philosophy is distinguished from all the other systems by teaching, that the univerce consists of the undivided indivisible Being and motion. Motion includes energy and sensation; energy includes the material world; and sensation includes the active and moral faculties, and corporeal feelings, as pleasure and pain. This explanation of the distinctions which are constantly recurring in the Vedanta books, and on which the system is grounded, receives no inconsiderable degree of support from the

following passage in the Panchadashi. "Ishvara or the Lord is the principle of Happiness, Jiva or the vital soul is the principle of conciousness; this distinction is caused by Maya, and these two modes of Spirit comprehend the universe. The creation from the beginning to the consummation of all things proceeds from Isha or the Lord life, [4] from the time of awaking until it cease in the Infinite Being, proceeds from Jiva or the soul.—shlokas, 212-13.

The reason assigned for attending to these distinctions, also corroborates the explanation I have offered. It is not to point out different substances or beings, but to conduct the mind to the knowledge of that one and all pervading Essence, in which the modifications exist from which result the distinctions we observe. Unless the nature of these distinctions were understood, the soul must remain ignorant of its own nature, and continue for ever under the delusion that it is sensitive, finite individual being; but when by investigating these distinctions, it comprehends the modifications from which they arise, the delusion is dispelled, and it knows itself to be one, Infinite and Eternal. "Though it was necessary to treat of Jiva as a preliminary step to enable us to understand what is Jiva or the soul, yet a person ought not to be immersed in this notion, but he should immerse himself in Brahma," Shloka 220. I shall also quote a passage to shew that I have given a correct view of the distinction between Brahma and Kutasthas: "Kutasthas and Brahma are different only in name; as the sky reflected in a vessel of water seems to differ from that reflected in the firmament; but besides this there is no other distinction,"—shloka 237.

It must have been observed in reading the Play, and the treatise of Shankaràchàrya, that there are no attempts to establish the Vedanta doctrines by any process of reasoning. The Authors announce the Principles of their sect in a dogmatical authoritative style, as indubitable truths, or establish their assertions by the authority of the sacred text alone, and attribute the disbelief of them to passion and ignorance. It is in this manner that the Vedanta doctrines are generally taught, but sometimes we find an appearance of reasoning and argument. The following quotation hints at a philosophical

4. More properly the sensations and actions in which sensitive existence consists.

argument of some weight in support of their denial of a material world. "The world is visible, but it cannot be explained; the world is Maya, and therefore no hypothesis should be formed respecting it. If the Pandits were to attempt an explanation of the world, any one by taking up the opposite argument might expose their ignorance. How are the body and organs of sense produced by virtue of the seminal matter? Or supposing this could be answered, how can you account for the production of life? If you say that it results from the constitution of seminal matter; the instances of unproductive semen will reduce you to the absurdity of admitting that the same proposition may be both negative and affirmative. If you say I do not know how the world arose, and therefore request you to inform me, I reply that according to the opinion of the most learned men the world is merely an illusion of the senses; for what is there in man that surpasses the illusions of sense? He lies in the womb, he is vivified, he acquires hands, head, feet and different other members, and afterwards this organised being passes through the states of childhood, youth, and old age; it takes various characters, it sees hears, smells, adores, and as it came into the world so it goes out of it. The seed of the bad tree (ficus Indica) bears an analogy to the body, and considering the smallness of the seed and the largeness of the tree, it is evident that this can proceed only from Maya or delusion. The Logicians proudly suppose that they can remove these difficulties, but their opinions are completely refuted by Harsha Misra," slokas 142-8 and Commentary.

The argument appears to rest on two circumstances, first, that the generation of animals cannot be accounted for by its apparent—cause; second, that even this apparent cause sometimes fails in producing the effect, as in the case of sterile females. Hence it is concluded that animals and the visible world are not real existences but mere illusions. The author has not stated his argument in a precise manner, but he seems to assume that matter is itself inert and lifeless, and consequently incapable of producing life and motion; hence it must be admitted that there is a living Being who is different from what is called matter, and that this Being is the cause of sensible objects, and of life and perception. Of what use then is the supposition of inert matter? If all effects proceed

from the unceasing energy of the Infinite Being, is it not more rational to affirm that he is the immediate cause, than that he operates circuitously and by an intermediate substance.

The Vedanta philosophy does not correspond with any system which has been published in the Western world. It does not teach that the Supreme Being is the soul of the universe; that animate beings are separate detached portions of his essence, or that visible extended material frame of things is God; but it affirms that the world is one, living, unextended, indivisible Being, who puts forth his energy, and excites in himself the phenomena of sensible things as well as of sensation, passion, &ca. In explaining this system, however, the writers frequently make use of such figures as may mislead a person who has only read detached passages of their books, or who has not closely examined the nature of their doctrines. In consequence of this the Vedantas have been supposed to teach the doctrine of emanations; and a passage occurs in the Atharvana Veda, which appears to countenance this opinion. "As the sparks proceed from fire, so various kinds of animate and inanimate being proceed from the incorruptible Being." But the best commentators say that these expressions do not mean that there are separate individual beings, but only that whatever, is beheld is the Divine essence. The Vedanta opinions cannot be accurately represented by any figure; they must be deduced from plain and simple declarations.

The Vedanta philosophy has been supposed to agree with the system of the celebrated Bishop Berkeley, and it certainly does so in denying a material world, and in referring sensible things to the energy of living Being; but here the agreement ends. The Berkleyan hypothesis is completely opposed to the Vedana doctrine by maintaining the existence of separate beings, upon whom this energy operates, and excites in their minds the ideas of external things.

After this slight sketch of the philosophy of Vedanta, the practical maxims of the sect will be easily understood. They teach that perfection consists in rest, and that motion or action is the origin of the moral distinctions of good and evil, both of which must be renounced, as they involve and imply each other. It is

required in order to the attainment of this sublime state, that the active faculties be annihilated, the passion and affections subdued, and that the individual be totally indifferent to external things, animate and inanimate, to parents, wives, children, relations, goods, or to whatever causes pleasure, pain &c., and this furnishes us with a reason for the disrespectful language made use of in the Play towards these relations and friends. When by the practice of rigid austerity, retirement from the world, and contemplation, this quiescent state is attained, the soul perceives that it is Being, and that Being is all things, and thus it becomes the one Infinite Essence. Action or religious performances do not conduct the soul to the state of the Eternal, but to a place called Swarga, where it continues until the holiness it had accumulated be nearly expended by the enjoyment of happineas, after which it returns to earth, and takes a body corresponding to the remnant of virtue it brings along with it. Agreeably to this notion the Vedantas condemn the performance of action as it retains the soul in the prison of passion and affection ; but whilst a person continues to perform the common acts of life, it is incumbent on him to attend to religious duties and rites. It also has been found expedient to modify the doctrine in such a manner, as to reconcile it with the occupations and acts on which the existence of society depends. Accordingly they say that renunciation of the world does not require that a person cease from the acts and duties of life, but only that he preserve his mind in a state of perfect indifference and tranquillity. "If it be alleged that the Puranas declare Bharata and others did not perform the acts of life; we would ask, why do you not listen to the Vedas, which declare that wise men eat, act, and procreate."—271.

Having given this short sketch of the Vedanta principles, I shall now notice in a very cursory manner, the other four Brahmanical systems which are mentioned in the translations.

The Nyaya is a system of Logic and Metaphysics. It contains two sects which were founded by the two celebrated teachers Gautama and Kanada. The sect of Gautama is the most ancient, and those who adhere to it are by way of eminence named Naiyayikas, and their philosophy is called Nyaya ; the followers of Kanada are frequently named Vaisheshika), and their system Tarkika. Gautama is a celebrared character, not only in India, but in the coun-

tries to the eastward of the Ganges, where he has been raised to the rank of a divinity, and is worshipped under a variety of names, which, however, are all easily traced to the primitive word. There is little distinction, if indeed any, between the systems of Gautama and Kanada, except in the number of orders into which they have divided the different classes of Being. Gautama divided them into twenty-three classes, which Kanada has reduced to seven; but to understand the opiniont alluded to in in the Play, it is not requisite to name the different classes of Being, to enumerate the accidents and logical divisions of the system, or to notice the arrangement of syllogisms, which perhaps is not less perfect than that of the Greek Logician.

The Naiyayikas * (under which term I include the followers both of Gautama and Kanada) believe that there are two eternal substances, spirit and matter; the one distinguished by life and thought, the other by being inert, lifeless, and moving only as it is impelled by Spirit. They do not, however, suppose that the world in its present form has existed from eternity, but only the primary matter from which it springs when operated on by the Almighty hand of God. Matter in its primary state is an invisible figureless substance. It is very common to express this primary condition of matter, by the word *bija* which signifies seed; from this seed or germ the world is called forth by the Intelligent Living being; and at its final dissolution all things return to a seminal state, in which they remain until again spread out by creative energy. In the process of creation, the first form of material substance is called *anu*, two *anus* make a *dwenuk*, three a *trenuk*, and so forth; and on arriving at the bulk of a *trenuk*, matter assumes figure and becomes visible. In the first or invisible atomical condition, matter is eternal; in the second or figured state it is perishable. Hence in the Naiyayika system the elements, water, earth, fire &c., are always divided into what is temporary, and what is eternal; the visible state of water, for example, is temporary, its primary state or essence is eternal.

[* See Colebrooke's Essays, Vol. I. pp. 261-294, or Trans. Royal Asiat Soc. Vol. I. pp. 92-118.]

The combinations or aggregations which compose the material universe are produced by the energy of an Almighty and Intelligent cause, who is considered the Supreme Being. Matter is incapable of action, whence it is evident that the motions of material objects are caused by a being different from these objects, and in this manner they prove the existence of God. Thus the author of the Muktavali, in delivering the opinions of the Naiyayikas, says, "though we have in ourselves the consciousness that I am, I feel pleasure &c., yet we have no evident knowledge that spirit and matter are different; but this is proved by the following argument:—An instrument requires an operator; thus without an operator; no effect could result from cutting instruments, as an axe &c., in like manner, without an operator no effect would result from the eyes &c., which are the instruments of vision &c., hence we infer the existence of an operative Being. Should it be said that operation belongs to matter, we reply that matter does not possess life, as is evident in the case of an inanimate body. It may, however, be urged that life, as consisting in perception, sensation &c., does not belong to a dead body, just as it cannot be ascribed to the individual, who, according to your opinion, is united to the Supreme Being. We reply, if life or sensation be a property of matter, how can the events of youth be remembered in old age, since the body is subject to growth and decay." *Atma Prakarn.*

The Naiyayikas conceive that Spirit is a figured substance, which means that it possesses magnitude, but this magnitude is indivisible. According to Hindu Metaphysics, whatever is the subject of active and moral qualities must have magnitude, for these qualities imply action and change; but what is absolutely without magnitude and figure must be impossible and unchangeable; hence as the Naiyayikas maintain that the supreme Being is the immediate and active agent in the creation of the world, and that preception, desire and action, are in him permanent qualities, they ascribe to him a principle of invisible magnitude. This magnitude is so small, that it moves in the smallest nerves which are the one thousandth part the diameter of a hair; and this opinion is supported by the Vedas, "Spirit is more minute than the minutest atom, and more subtle than the subtlest thing." But it must not be inferred from this

that they are materialists; for they maintain an essential distinction between the phenomena of matter and Sprit.

They believe that the soul is a portion of the Supreme being, and has a separate individual existence. It is distinguished from the Creator by not possessing essentially and permanently the qualities of perception, desire, and action, and it is also subject to ignorance and sorrow; but the Supreme Spirit is perfect and eternally blessed.—"Truth and intelligence are the attributes of God, and are not to be ascribed to the soul, which is the subject both of knowledge and ignorance, pleasure and pain, by which it is distinguished from the Supreme Spirit; therefore God and the soul are entirely distinct beings; if you deny this, how can you account for the being confined to material habitations, and again released from them?"

While embodied in matter, the soul is in a state of imprisnoment; and is under the influence of evil passions but having by intense study arrived at the knowledge of the natural elements and principles, it attains the place of the Eternal. In this state of Supreme bliss, however, its individuality does not cease but on this point they express themselves very obscurely. They admit that the soul is united to the Supreme Being, but conceive that it still retains the abstract nature of definite or visible existence.

The dissolution of the world proceeds from the destruction of the visible forms and qualities of things, but their material essence remains, and from it new worlds are formed by the creative energy of God; and thus the universe is dissolved and renewed in endless succession.

The SANKHYA sect was founded by a philosopher named Kapila.* It has been noticed by some English writers as advancing the doctrine of materialism: but the Sankhyas believe in the existence of two eternal substances or Beings, the one named Purusha or Male, the other Prakriti † or nature. They conceive that Purusha, ‡

[* Conf. Colebrooke Essays, Vol. I. pp. 227-260. or Trains R. Asiatic, Soc. Vol. I. pp. 19-43.]

[† Conf. Colebroke, Essays, Vol, 1. pp. 242, 265, 338, 349, 407, 412, 413

[‡ Conf. Colebroke, *U. S.* pp. 48, 89, 244, 344, 411.]

or the Male, exists in an eternal state of rest, impassible, and a mere spectator of the motions of the universe. This state of the Supreme they illustrate by saying that he resembles the water-lily, which after the water passes over it, is left in its original condition. The motions of the material world, and also sentient beings, proceed from Prakriti or nature. The argument by which this opinion is supported is not very clear, or perhaps I have not been able to comprehend it. "Spirit is life; effect and cause are inseparably united, consequently, when the effect ceases; the cause must also cease therefore agency cannot be attributed to the supreme Being, and the idea that he acts arises from the union of life and Undersanding." *Muktawali, Atma Prakarna.* This passage, however, will receive some elucidation by remarking that Life here denotes its simple abstract nature divested of the qualities of thought, feeling, action &c. This simple abstract Life is the Supreme Being: Understanding (which denotes the active and sensitive principles of beings) arises from the operation of nature; and the union of undersanding or the active faculties with life, which is the Supreme Being, produces the idea that he is the Agent in the motions of the universe.

The Vedanta sect affirm that understanding is the termination or completion of the One Being; the Sankhyas on the contrary assert that it is the completion of nature.

Nature is eternal, but it is upheld by Life, the Supreme Being, When the universe disappears, nature remains in an invisible seminal state; but at the desire of the Supreme it assumes a visible form and becomes the Creator of the world.

The soul, or sensitive part of living beings, arises from the organization of nature, but is formed of its more refined parts. It is probably this opinion concerning the soul, which has led to the supposition that the Sankhyas are Materialists. By the efficacy of virtuous action, however, men are delivered from passion, and united to the Supreme Spiritual Essence.

The MIMANSA * was originally taught by Jaimini. Kumarila Bhat and Prabhakar, who are mentioned in the Play, were two of

[* Conf- Colebrooke, Essays, Vol. I. pp. 99 Seqq. and 295-324, or Trans. R. As. Soc. Vol. I. pp. 493-461.]

his most eminent disciples. There are two divisions of this sect; one named Purva or former, the other named Uttara or latter Mimansa. The Purva Mimansas say that motion is the only Being, and that it has existed from eternity, and will exist for ever, producing and maintaining all the phenomena which compose the universe. There is neither creation nor dissolution, the world has existed always in the same visible form which it now exhibits. Jaimini seemed to deny the existence of Paramatma or Supreme Soul, and to admit only that of Jivatma or Vital Soul; for which reason he was charged with Atheism, and in the play we find one of his pupils asking if there be any other Being besides those visible beings whom we behold. This tenet, however, was rejected by others of the Sect, and accordingly, Kumarila, in reply to the above question, says, that there is a Being distinct, from the universe, who is the judge of actions, and the dispenser of rewards and punishments.

In asserting that motion is the only Being, the Mimansa is directly opposed to the Vedanta System; and the Play exhibits a cotroversial conversation between Religion and Minansa, respecting the nature of the Supreme Lord, and the means of obtaining deliverance from this state of mortality, in which Mimansa maintains the necessity of action, or religious performances in order to obtain beatitude, because the Supreme Lord is himself an active Being.

The doctrine of Patanjala agrees with Sankhya philosophy in the belief of an infinite Being or Man, who is impassible and unaffected by nature. But from the following passage it appears that the Patanjalists conceive the soul to be of the same nature with Purusq or the Infinite Being, and not an effect of the organization of matter. "The Lord is a Great Being (Man) who is free from pain or the influence of action, aud is impassible like soul." Chitra Dipa shloka 105.

The three remaining sects are those which deny the authority of the Veds.

The JAINAS* are found in considerable numbers in different parts of India, especially in Maisur, Kanara, and Gujrat. In their phi-

[* Con. Celebroke, Essays, Vol. I. pp. 378-390, and Vol. II. pp 191-234: or Trans. R. As. Sec. Vol. I. pp. 549 Seqq. and Asiat. Res. Vol. IX. pp. 287-322.]

losophical opinion they have been supposed to resemble the Sankhyas, but their tenets exhibit rather a mixture of the Sankhya and Mimansa doctrines than an exclusive adoption of either. Like the Mimansa they believe that the Supreme Being is motion, and that he is without figure, impassible, and all pervading; and like the Sankyas they believe in the enternity of the world, and conceive that the soul is only a refined species of matter, which possesses thought and understanding, and which prevading the whole body illuminates it as a lamp does the apartment in which it is kept. Wherever there is blood, say they, there is soul. As the Infinite Being is indescribable and incomprehensible, they direct their worship to Tirthankaras or deified men. The Great Being is omniscient, but the soul possesses only finite knowledge. Man is elevated to the state of Infinite Being by renouncing secular concerns and devoting himself to contemplation and divine worship; but like the Mimansa they conceive that holy actions are required to secure eternal beatitude.

The BAUDDHA religion is now almost extinct in India. I have never seen any who professed it, though Mr. Moor in his *Hindu Infanticide* says that some may be met with in Gujarat.* I do not know whether an account has yet been given of their philosophical opinions drawn from original authentic sources; but from the declarations of Mendicant in the play, I should conceive that they profess a system of idealism excluding the existence both of matter and Spirit, and admitting only that of sensations.

It is generally alleged by the Brahmas, that the CHARVAKAS† are Atheists, but perhaps they are only Materialists, and maintain an hypothesis similar to the one advanced in Europe by Spinoza. This conjecture corresponds with the account given of them by Passion, in which it is said, that they believe only what is proved by the evidence of the internal or external senses. The argument they employ is stated in more precise terms in a Logical book called *Dinkari*; "There is no evidence that a Being (different from the

[* Moor evidently refers to the Jains. Conf. Colebrooke, Essays, Vol. I. pp. 390-402.]

[† Conf. Colebrook, Essays, Vol. I. pp. 402-405.]

universe) exists, for, as he is without figure and quality, he cannot be discerned by the external senses, and there cannot be the evidence of mental perception, for the mental perception of one person cannot discover the existence of another Spirit."

In pursuing the sketch which I have thus given of the philosophical opinion noticed in the translations, it has perhaps occurred to the reader, that a more detailed account of them would throw much light on the ancient system taught in Europe, and would be a valuable addition to the History of Philosophy and of the Human Mind.

The following books published by the ... Society to be had of Mr. Too... Bombay or from the M...

Rs.

Mr. Taylor's English Translation of the Prabodha Chandrodaya Nátaka,—a drama on the conflict between the higher and the lower man, ultimately ending in the triumph of the former and Shrimat Shankaráchárya's Atmabodha. Price including Postage ... ...

... Commentary ... and ... and an Appendix containing the ... various ... bearing on the subject. Price including Postage 2

Bhagwat Gita, English translation of the Bhagwat Gita by Mr. Charles Wilkins ... and printed with ... learned introduction ... including Postage 1

... are highly ... to English ... in ... are written to help them ...